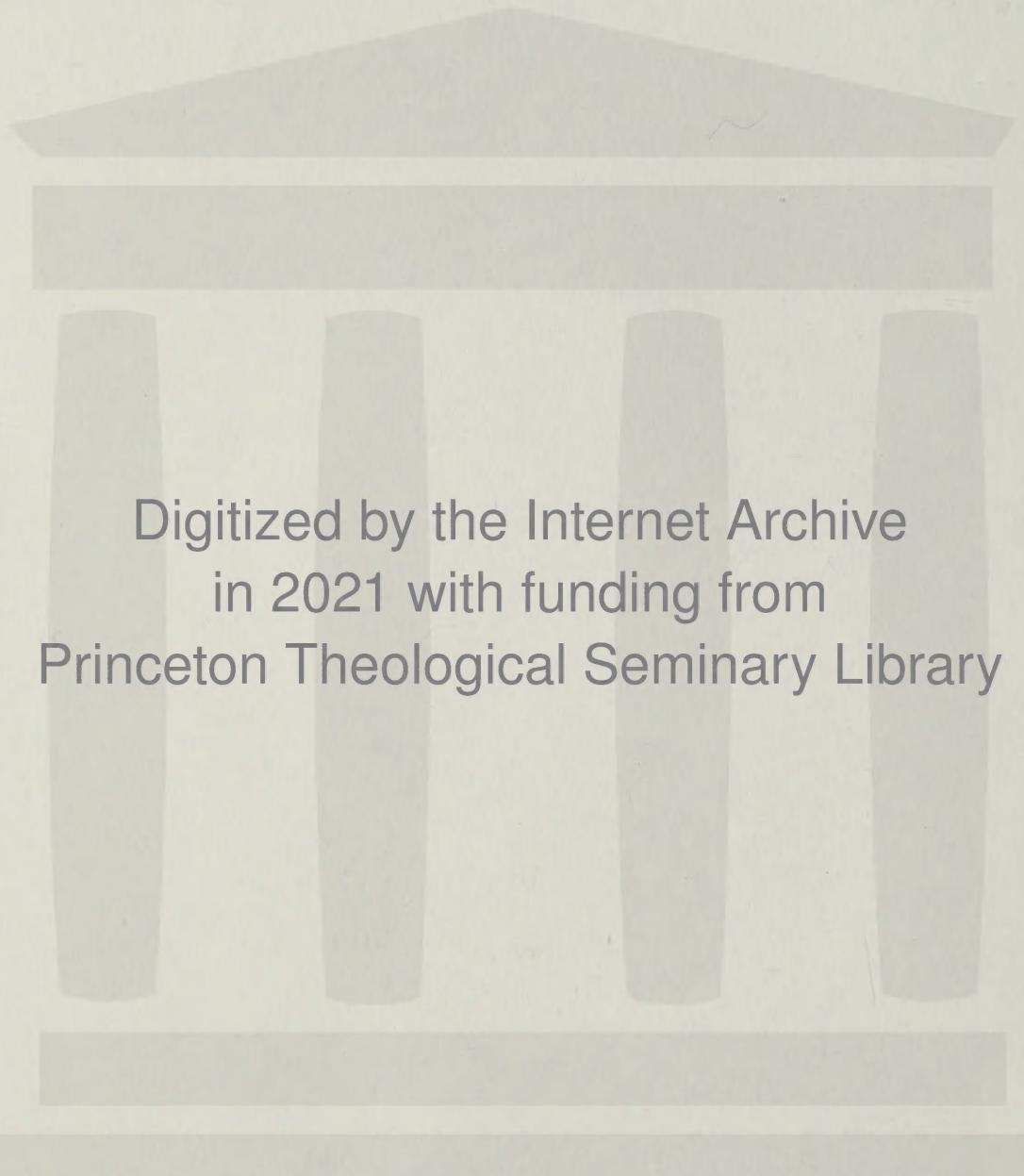


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Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

Vol. XXXII, No. 2

Spring 1994



Journey to Hope

Images of Mexico and Guatemala

Spring 1994



photo by Krystin Granberg

J. Christiaan Beker, one of the world's foremost scholars on Paul who taught several generations of Seminary students, retired in May and was named the Richard J. Dearborn Professor of Biblical Theology Emeritus. For other changes at Princeton, see pg. 5.

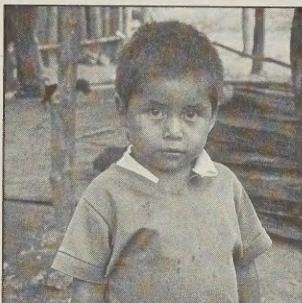
On the Cover: Ernestine Winfrey and Jana Riess, both of whom earned their Master of Divinity degrees in May, with Guatemalan refugees in Mexico. Photograph by Krystin Granberg.

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FEATURES**"I Really Have a Depth of Love in Me for This Place"/6**

Conrad Massa, who retired June 30 as dean of academic affairs, reflects on the many changes during his tenure.

"If I Bring Anything, It's a Desire for Evenhandedness"/7

James Armstrong, Princeton's new dean of academic affairs, looks ahead as he begins a new phase of his long Seminary career.

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A recent graduate reflects on her trip to Mexico and Guatemala as part of Princeton's cross-cultural missions class.

by Krystin Granberg

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A Princeton professor sheds new light on the Swiss theologian's alleged turn to neoorthodoxy.

by Rich Youmans

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Dear Colleagues:

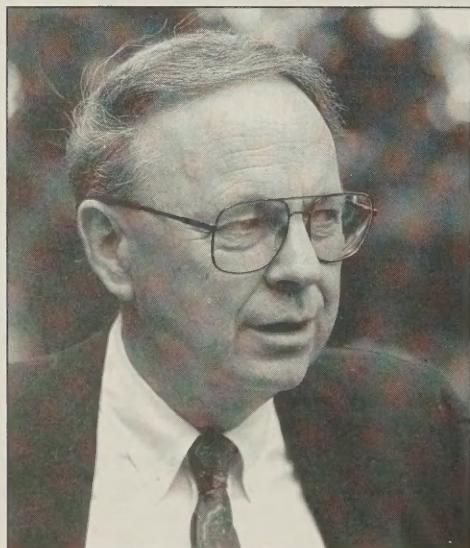
Commencement 1994 attested evidently to the mission of the Seminary in preparing theologically trained leadership for the Church of Jesus Christ.

At the graduation exercises, conducted in the cathedral atmosphere of the magnificent Chapel of Princeton University, the trustees and faculty conferred 225 degrees: 137 Master of Divinity; 49 Master of Theology; 10 Doctor of Ministry; 13 Doctor of Philosophy; and 16 Master of Arts. The Reverend Joyce C. Tucker, coordinator for theological education for the Presbyterian Church (USA), gave the address on "Challenge amid Change: The Call to Church Leadership."

Emeritus status was conferred by the board on: Dr. Conrad H. Massa on the occasion of his retirement as dean of academic affairs; Dr. J. Christiaan Beker, who retired this spring from the Richard J. Dearborn Professorship of New Testament Theology; and Dr. David L. Crawford, whose administrative service to the Seminary spanned 38 years, as director emeritus of student relations.

Featured in this issue are articles representing various aspects of the Seminary's life. Dr. Bruce L. McCormack's book on the theology of Karl Barth illustrates the academic vitality of the faculty. The pieces on Dr. Conrad H. Massa and Dr. James F. Armstrong pay tribute to the administrative leadership PTS enjoys in the office of dean of academic affairs. Krystin Granberg's article and photo essay on her educational experience in Guatemala focuses on one of our quality students (Class of '94). Together they provide a synopsis of this lively campus.

With every good wish and warmest regards, I am



Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

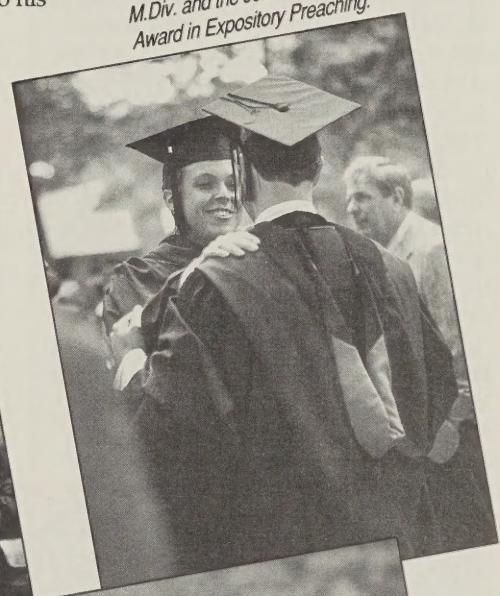
A Time of Hope and Expectations

On May 16, President Thomas Gillespie delivered degrees and congratulations to 225 men and women — including three South African students who look forward to a new era in their homeland — during the Seminary's 182nd Commencement exercises at the Princeton University Chapel.

Although all the graduates undoubtedly viewed the day as special, it was especially so for the three students from South Africa: Bobby Musengwa of Pretoria, who received his Master of Divinity degree; Malcolm Damon of Port Nolloth, who received the Master of Theology degree; and Dumile Johannes Matshiga of the Transvaal, who earned his Master of Arts degree. Musengwa, a member of the Presbyterian Church in South Africa, plans to go on for a Ph.D. before returning to his native country. Matshiga is a Baptist minister involved in the South Africa Council of Churches, and Damon is a minister in the new Uniting Reformed Church in South Africa, a joining of former white and black Dutch Reformed denominations. (See related article, pg. 4.)

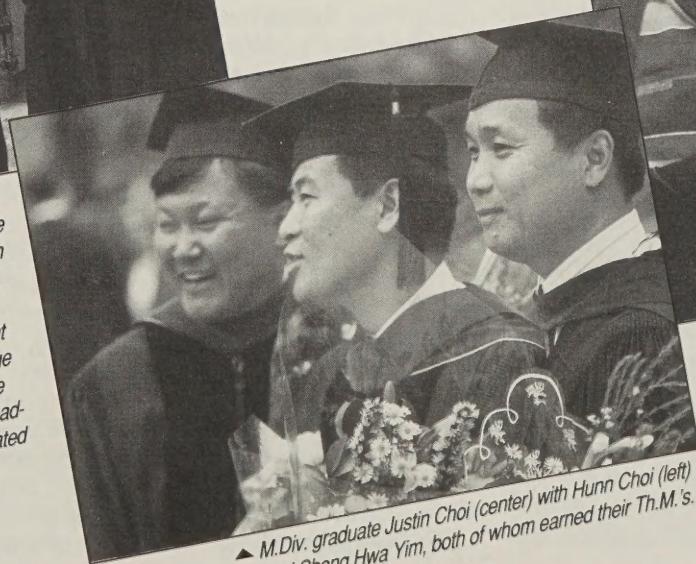
Overall, the Seminary conferred 137 Master of Divinity degrees; 49 Master of Theology degrees; 10 Doctor of Ministry degrees; 13 Doctor of Philosophy degrees; and 16 Master of Arts degrees.

► R. Todd Bouldin received both his M.Div. and the John T. Galloway Award in Expository Preaching.



► Henry Mvula, a Malawi student who earned his M.A., with mudder Laverne McClellan.

► President Gillespie with Joyce Tucker, the Seminary's new dean of continuing education, who delivered the commencement address: "Challenge amid Change: The Call to Church Leadership." (See related note, pg. 5.)



► M.Div. graduate Justin Choi (center) with Hunn Choi (left) and Chong Hwa Yim, both of whom earned their Th.M.'s.

► Brenda Harris, who earned her M.Div., with Ph.D. student Glory Jothi.

South Africans at Princeton Reflect on their Homeland's Historic Election

Because they are black or colored, Bobby Musengwa, Malcolm Damon, and D.J. Matshiga had never voted in a South African election. But on April 26 they joined millions of their fellow countrymen and women an ocean away as they cast their ballots in the historic election of Nelson Mandela. The three South African students traveled to New York City with two of their white South African classmates and one of their professors to vote at the United Nations.

"It was an overwhelming feeling to vote," said Musengwa, a black native of Pretoria who graduated with his M.Div. in May. "As a student at home I had participated in our demands for equality. Some of my friends were killed or arrested in the violence. I held them in my mind as I dropped the ballot in the box."

Damon, a Th.M. graduate this year, also had mixed feelings. Classified in his homeland as colored (of racially mixed parentage), he was glad for the opportunity to share in his nation's moment on the inter-

national stage by voting. But he also remembered those who had given their lives in the struggle. "It made a difference to me that my classmates and I traveled together to New York to vote," he said. "We were a community of all races. We were experiencing the same feelings. We understood each other. I was not lonely even though I was thousands of miles away from my family voting at home."

In a note of irony, Damon explained that when he voted in New York he had to show his I.D. card. That same card, which he has had for twenty years, is the *dompass* or passport used for years by Whites to identify Blacks and regulate their movement in South Africa.

Ph.D. students Annari Griesel and Marietjie Odendaal voted as well, but not for the first time. They are white South Africans. Odendaal remembered the last time she voted — in the referendum on whether or not to begin negotiations between the government and the African National Congress for a new South Africa. "At that time I felt it was crazy to be voting on behalf of other people," she said. "It didn't seem right. This time I voted with my countrymen and women and I voted with a prayer and a hope that this will be the beginning of a good thing for my country."

Griesel spoke succinct-

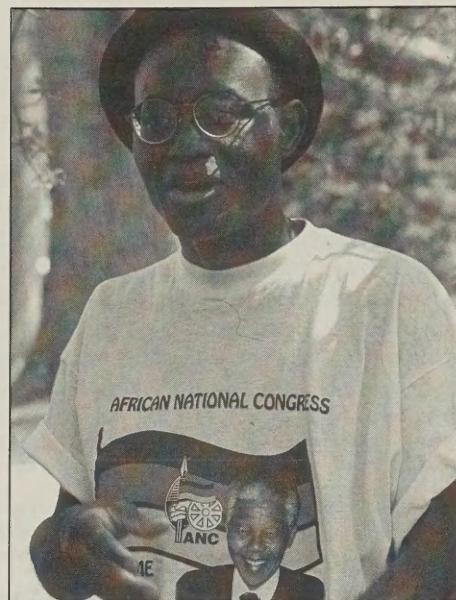


photo by Krystin Granberg

"We South Africans know a lot about hope," said Bobby Musengwa, who received his M.Div. in May. "We hoped all through the state of emergency, through the violence. We hoped for Mandela's release and it happened."

ly of the significance of the historical moment: "Apartheid is dead. Democracy is here. We have a new South Africa." She recalled voting in 1991 when De Klerk was elected. She voted that year too at the U.N. because she was in the United States serving as a chaplain in New Brunswick. "So much has changed in only a few years," she commented. "When I voted for De Klerk then, I hoped and believed he would work toward something new."

All of the students missed being home for the election. "Part of me was crying,"

Griesel said. "I wanted to be part of the conversations and the celebrations at home. But on the other hand, I could stand outside a bit and look with a different eye. I could watch the television and see the people standing patiently for blocks and blocks to vote, and be proud of my country. It was very peaceful. There was no violence. For that I thank God."

Professor J. Wentzel van Huyssteen, who joined the Princeton Seminary faculty in 1991 as the McCord Professor of Theology and Science, grew up in a black church in South Africa even though he is white. For him, the journey to New York to vote was especially poignant

because every segment of the South African population was represented in the small group of Princetonians. "We were a little microcosm, driving in our two cars, voting together, and then going out for lunch and celebrating together," he said. "I cannot put into words what it was like to share these events at this unique time in our history. It was hard for

Students Add a New Texture to Holy Week

This year, in addition to sponsoring the annual Paschal Vigil with its eclectic mix of music, drama, dance, and preaching, the Seminary's Chapel Council recognized Holy Week through a whole new medium: textile art. Banners hung along the walls of Miller Chapel, decrying evils ranging from sexism and racism to the hatred that led to Nazi death camps, and a wooden cross stood before the communion table draped in layers of purple cloth that, on Good Friday, were obliterated by a black shroud — colors symbolizing Jesus' Lenten journey and crucifixion.

Beginning Monday, two yard-long cotton banners were hung daily on the chapel walls, and a swathe of cloth was draped over the cross (left). The color of the banners and the cloth symbolically deepened from light purple to black as Holy Week progressed.

The cross's final transformation took place during the Paschal Vigil on Easter Eve. As the vigil's two hundred worshipers assembled in Miller Chapel after a campus-wide

journey through Scripture, the shroud was torn in half to reveal one white piece of cloth. Above the congregation, the ten banners depicting the Crucifixion and the evils of the world had been replaced by ten banners proclaiming one word: "Alleluia!"



photo by Krystin Granberg

"I voted with a prayer and a hope that this will be the beginning of a good thing for my country."

Ph.D. student
Marietjie Odendaal



photo by Kystin Granberg

Mr. Rogers Comes to Our Neighborhood

Fred Rogers, originator and star of PBS's Mr. Rogers's Neighborhood and a Presbyterian minister, arrived on campus April 17 to tour the Seminary's media facilities. Above, he spends a moment with M.Div. student Hannah Yang. At right, Rogers and Seminary trustee George Wirth inspect equipment at the Media Center in Templeton Hall.

us to leave each other that day."

Looking ahead, he knows the real negotiations will begin now that the election is over. "We have taken the solving of our problems as a nation into our own hands," he explained. "In a way we are starting over, with a new flag, a new government, new official languages. Making this new nation with such a complex history will be hard. We are heirs of three hundred years of colonial rule. But I am hopeful that we can do this without violence and be an example for the world."

Matshiga shared the hope of his fellows. He called the election the fulfillment of a dream. "Who would have believed he new South Africa would come now?" he reflected. "The imbalance of power will not be redressed overnight, but the new dispensation has dawned. I wish I could have been home for the vote. So many people died just so we could put that X on the ballot."

"We South Africans know a lot about hope," Musengwa said. "We hoped all through the state of emergency, through the violence. We hoped for Mandela's release and it happened. We believed in what we could not see with our eyes. That essentially the Christian message."

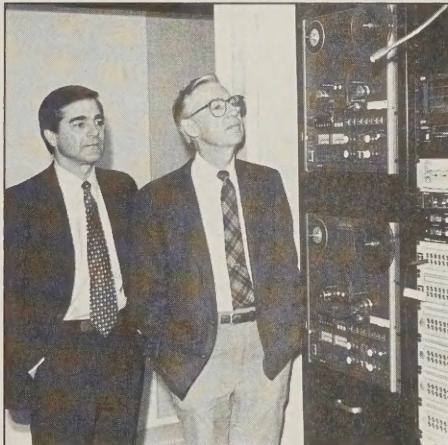


photo by Keith Kerber

Metzger Honored by Former Students During Surprise Birthday Party

Bruce Metzger, George L. Collard Professor of New Testament Language and Literature Emeritus, was honored at a surprise eightieth birthday party hosted by the Seminary on January 28.

Two of Metzger's former students, Dr. Bart D. Ehrman ('81 M.Div., '85 Ph.D.) of the University of North Carolina at Chapel Hill and Dr. Michael Holmes ('84 Ph.D.) of Bethel College, presented their esteemed professor with a table of contents of a *festschrift* being prepared under their direction. Titled *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, the volume contains essays by an international group of scholars. It is scheduled to be published in November by William B. Eerdmans Publishing Company.

Changes at Princeton**Retirements**

- J. Christiaan Beker named Richard J. Dearborn Professor of New Testament Theology Emeritus.
- David L. Crawford named director emeritus of student relations.
- Conrad H. Massa named dean emeritus of academic affairs. (See related story, pg. 6.)

Appointments

- Andrew K. M. Adam, former assistant professor of religious studies at Eckerd College in St. Petersburg, Florida, appointed assistant professor of New Testament.
- James H. Armstrong named dean of academic affairs. (See related article, pg. 7.)
- Deborah van Deusen Hunsinger, former visiting professor at Baptistiche Theologische Hochschule in Switzerland, appointed assistant professor of pastoral theology.
- James F. Kay, former assistant professor of homiletics, appointed associate professor of homiletics and liturgics (with tenure) effective July 1, 1995.
- Elsie Anne McKee, former Archibald Alexander Associate Professor of the History of Worship, appointed full professor.
- Charles A. Ryerson III, former associate professor of the history of religions, appointed full professor.
- Joyce C. Tucker, former coordinator of theological education for the Congregational Ministries Division of the Presbyterian Church (USA), appointed to the new position of dean of continuing education. (See related photo, pg. 3.)
- Janet L. Weathers, former adjunct faculty in speech communication at the School of Theology at Claremont, California, appointed assistant professor of speech communication in ministry.

RETIRED DEAN CONRAD MASSA

"I Really Have a Depth of Love in Me for This Place"

During his tenure as dean, Conrad Massa had above his office desk a framed photograph of autumn woods in which birch, cherry, ironwood, and aspen trees merge into a blaze of red and yellow foliage. The view is from Massa's summer home in the Poconos, and it's one he will soon be able to enjoy through *all* the seasons: on June 30 Massa retired as the Seminary's dean of academic affairs, and after a year's sabbatical, he will retire as the Charlotte W. Newcombe Professor of Practical Theology and leave for what will become his year-round home.

"This year is my fortieth anniversary of ordination," reflects Massa, a Seminary alumnus ('54 M.Div., '60 Ph.D.) who was recently elected to emeritus status by the trustees. "I'm not quite sure what it's going to be like not to go to an office." He says this with no trace of sadness or regret in the basso-profundo voice long familiar to students. He already has two books in the works — one on John Bunyan and one on the development of American preaching theory — as well as a full range of activities, from helping to maintain and serve nature preserves to spending time with his two-year-old grandson, Nicholas. His biggest question might be how to find time for his retirement.

Massa's relationship to the Seminary dates back to 1951, when he arrived on campus fresh from Columbia University. After receiving his M.Div. he returned in the fall of 1957 as the Seminary's first student ever to pursue a doctorate in preaching. He served during his Ph.D. studies as an instructor, became an assistant professor, then left to pursue his first love, pastoral ministry. For the next sixteen years he served pastorates at the Old First Church in Newark and the Third Presbyterian Church in Rochester, NY, but his ties to Princeton remained strong: from 1968 to 1978 he served as a member of the Seminary's board of trustees. (Among Massa's other accomplishments during this period, Bishop Fulton J. Sheen appointed him visiting professor of homiletics from 1968 to 1970 at St. Bernard's Roman Catholic Seminary in Rochester,

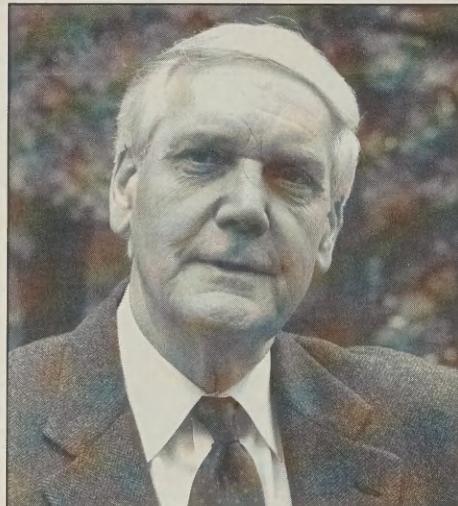


photo by Kristin Granberg

and the Synod of the Northeast elected him as its first moderator in 1974.)

In 1978 Massa arrived on the Princeton campus yet again, though this time not as a student but as dean of the Seminary, director of field education, and professor of practical theology. The field education position ended after five years, and in 1987 a reorganization led to his current title as dean of academic affairs. Now, after turning over his position to friend and fellow '54 classmate James Armstrong, he looks back on his years as dean with nothing but good thoughts.

"I don't think I have an enemy on campus," he says. "I respect every human being, and I have always tried to convey that... I believe in my heart that if someone disagrees with me, I can sit down with that person for thirty minutes and come to an understanding." A dean, he says, must be a good listener, and he has tried to sympathize with individual needs while still being able to say no — as, for instance, when too many faculty have requested sabbaticals in the same year. In such instances, the tact and diplomacy of an ambassador are needed.

"You can't operate on just the power principle," he says. "You have authority and responsibility, but your power is basically moral and persuasive."

During Massa's tenure as dean, the Seminary underwent various changes in its faculty and curricula, including the 1991 revision of the M.Div. program that,

among other things, granted academic credit to field education. However, when asked about his accomplishments, Massa ranks highest the number of faculty either appointed or promoted since 1988. "Thirty-four decisions have been brought to the faculty and affirmed over the past five years," he says: "twenty-five new faculty — we've had many professors retire — and nine promotions. Never in the history of the Seminary have so many additions and promotions taken place over so short a period."

At one point, Massa adds, he served on twelve search committees in addition to seven other faculty committees. The energy needed to manage such a schedule will now be put toward his own projects. Massa says he will remain on campus for the next academic year to begin his two book projects. The one on the history and development of American preaching since the seventeenth century is now being reviewed by publishers. A monograph on Puritan author John Bunyan, for a series on Reformed history and theology that's edited by Princeton professor David Willis-Watkins, will take Massa to the British Library in London this fall.

He also plans to squeeze in several weeks visiting his grandson, Nicholas, at whose mention Massa's face visibly softens. (Massa and his wife, Ann, have two children, Stephen [Nicholas's father] and Barbara. "I feel like Abraham," Massa muses; "having children so late in life, I finally have a grandchild in my advanced years.") By the summer of 1995 he plans to be at his home in the Poconos full time, chopping wood, boating, fishing, and helping to further nature preserves in the area (he and his wife are self-avowed nature lovers). However, a part of the Seminary will undoubtedly always remain with him.

"Being an alum of this institution, I feel a connection to it, a sense of place," Massa says. "Other places I've served have offered money and prestige. Here I have also had something else. I really have a depth of love in me for this place — for what it has been, what it is, and what it will go on being." ■

NEW DEAN JAMES ARMSTRONG

"If I Bring Anything, It's a Desire for Evenhandedness"

James Armstrong, who on July 1 succeeded his friend and fellow '54 classmate Conrad Massa as dean of academic affairs, has seemingly been as much a fixture at Princeton over the past four decades as the famous Alexander Hall spire. Since he arrived on campus in 1951 as a twenty-two-year-old M.Div. student, Armstrong has been a part of Seminary life, teaching Old Testament and serving in administrative capacities ranging from registrar to James Lenox Librarian.

"I had given no thought to coming back to the Seminary permanently [after graduating]," Armstrong recalls today. "It's all been rather fun, but it evolved totally by chance."

That "chance" evolution began in 1959, the year James McCord succeeded John Mackay as president of Princeton and immediately found himself with an administrative position to fill. The then registrar, Edna Hatfield, who had been at Princeton since Mackay was a Seminary student in the teens, had unexpectedly decided to retire. The new president turned to Armstrong, who had remained at the Seminary — first as a teaching fellow, then as an instructor in Old Testament — while earning both his M.A. and his Ph.D. at Princeton University.

"Since I was single and living in a dormitory, Dr. McCord asked me to stay six months as temporary registrar," says Armstrong, whose intentions at the time were to find a teaching position at another university. By filling in as registrar and becoming an assistant professor, he reasoned, he could get that much more teaching experience before moving on.

Six months turned into twenty-eight years. As it turned out, Armstrong's abilities were well-suited for his new role. The attention to detail that marked his biblical exegesis, as well as his inherent mathematical abilities, helped him manage the facts and figures that can fill a registrar's time. (Before deciding to enter the ministry, Armstrong — who comes from a family of engineers — had toyed with the idea of becoming a mathematician.)

He came on board just as the computer

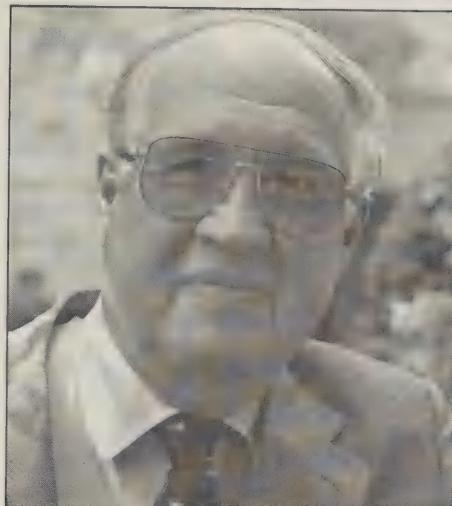


photo by Kestin Ganberg

revolution was warming up, and his background in engineering and mathematics quickly came to the fore. In 1961, a year before he became associate professor, Armstrong co-developed a five-thousand-unit program for a machine that could teach elementary Hebrew. He also taught himself mainframe computer language and set about computerizing the Seminary.

"When I first became registrar, computers were just getting started," he says. "Transcripts and course rules were all typed — everything was done by hand. So that became my job, to computerize everything."

In addition to his role as registrar, he served from 1970 to 1983 as director of professional studies — the precursor to today's dean of student affairs — and from 1984 to 1987 as director of research and planning. And he continued to teach, rising from associate professor to full professor to, in 1982, his current position as Helena Professor of Old Testament Language and Exegesis.

In 1987, when then James Lenox Librarian L. Charles Willard assumed a position at Harvard, Armstrong was asked to take over Willard's duties. Again, Armstrong is quick to characterize the move as one of "pure chance."

"The Seminary has a tradition, as some other schools do, of using faculty members for these positions," he says. "Rather than look for an outside librarian, we looked for a faculty person who could link

the library with the academic side of the institution." Armstrong will continue as Lenox Librarian until 1997. The only concession to his new duties as dean will be a lessening of his academic workload; he will now teach only one course every four semesters.

When discussing his goals as dean, Armstrong easily lists several objectives that he characterizes as "housekeeping": reviews of the Th.M. and M.A. programs, the development of a "believable" system for evaluating faculty, and the institution of comprehensive personnel policies. But the heart and soul of the deanship, he says, is "selecting and maintaining faculty."

"It's a constant job to keep the institution's character and identity alive through its faculty," he says. "We have very devoted teachers — there's almost never an absentee at a faculty meeting."

Armstrong sounds much like his predecessor as he describes the need for fairness in administering his new duties. "I won't spend a great deal of time trying to read people's motives," he says. "If I bring anything, it's a desire for evenhandedness."

That desire for fairness figured greatly into the selection of Armstrong as dean.

"As secretary of the faculty senate, faculty council, and curriculum committee of the faculty, Dr. Armstrong has demonstrated over the years a remarkable evenhandedness and fairness with regard to people and issues," President Gillespie says.

"He is a natural for the office of dean of academic affairs. His entire professional life has been devoted to the Seminary."

His many years of service to Princeton has only deepened Armstrong's regard for his alma mater. "In this country, if you want to find a theological institution that speaks out of a tradition, then you have a choice between Notre Dame and Princeton," he says. "Each one tries to present the breadth and historical context of its own tradition. Those going to Notre Dame come to a good understanding of the Catholic faith. The same could be said of Princeton [and the Presbyterian faith]." It is a legacy he will undoubtedly try to maintain — and not leave to chance — as he enters this next phase of his career. ■

Journey to Hope

I will always remember the eyes. Everywhere I went I could not help but look into them — eyes filled with laughter and love, yet saddened by the burdens of daily survival. Eyes that sparkled, despite the surrounding poverty; eyes that asked and questioned the ways of the world; eyes that had seen more than mine would ever see; eyes that no longer saw. All expressed a hope, deeply grounded in faith and a connection with the life of Jesus, that urged me toward new sights, new perspectives, and new understandings.

The eight-week trip to Mexico and Guatemala I took last summer as part of the EC 399 Cross-Cultural Missions class was a journey of unfolding mysteries. Along with five PTS classmates, I visited villages in the mountains of Chiapas, Mexico, and the highlands of Guatemala; studied Spanish intensely for four weeks; listened to the stories of individuals, families, and groups who offered different perspectives on life in this part of Central America.

New chapters of the journey opened every day as I listened to, photographed, and lived among these people. Following are some of the images that have remained with me.

The Guatemalan Refugees

As we left the lush, green, mountainous region of Chiapas, heading deeper into southern Mexico toward the Guatemalan border, the fields of corn and grain turned into small, intermittent vegetable patches. The land was mostly arid, hilly, and rocky; dust blew in every direction in the 95+ degree heat. It was late afternoon when the pickup dropped us

carried more on our backs than was owned by all the refugees combined. Homes built of wood planks and trunks of saplings were unevenly held together by vines. Sawed-off trees supported roofs made of cheap tin. Many of the smaller children were barefoot; adults wore plastic sandals or badly torn rubber boots. For the refugees, this has been their home away from home for the last eleven years.

As the large raindrops slowly dissipated, the refugees told their story — a story rarely heard. They had been chased from their native villages in Guatemala like thousands of others. (Although forty-five thousand refugees from Guatemala are in Mexico, the total number of refugees displaced within and outside Guatemala easily reaches two hundred thousand.) Friends and family members were "disappeared," a word used in Guatemala to explain

the disappearance of family members and friends who are never heard from again. The Guatemalan army had first come with gifts of sardines and cigarettes, then returned only to maim, kill, and burn. The military government itself records 448 villages destroyed, involving the eradication of men, women, children, domestic animals, and fields.

These villagers fled, hiding in the cornfields and rocks, moving with only the clothes on their backs toward the Mexican border with the army in pursuit. They were called guerrillas, insurrectionists, rebels. But they were only people striving to eke out enough food for their families on small plots of land. Those whom we met in Chiapas were the lucky ones — surviving both the army onslaught and the perilous life of fleeing refugees.

Despite the refugees' hard life — being unaccepted by Mexican neighbors with

Images of Mexico and Guatemala



photo by Barbara Chappel

By Krystin Granberg

near one refugee camp with all our belongings. By that time the clouds had grown dark, and lightning cracked the length of the sky. Rain in the summer season appears suddenly in southern Mexico and just as quickly disappears, but it offers momentary relief from the heat and a chance to catch water.

We entered the camp moments before the downpour. We quickly dumped all of our gear in a small, dark, dirt-floored shelter, which was the schoolroom. As we looked around, we noticed that each of us

whom they compete for the few low-paying jobs (less than one dollar a day) and fighting disease and death daily — a deeply genuine hope echoes in all their words and stories. The Word of God and the spirit of community give them this hope. They likened themselves to the Israelites who travelled in the wilderness for years, caught unwanted between two worlds. Although they cry out, no one hears them. Like the Israelites, the refugees know the feeling of not belonging to a land. They speak of the exodus as a path to freedom — not an exodus forced by the inhumane tactics of the military, but an exodus from their land of bondage, a country that is not their own.

Their struggle is for survival, and each day is taken as a new chapter. They are sustained by knowing that even Jesus stumbled and fell as he struggled on his way to the cross. This offers them the hope that they will once again stand and be able to return to their own homeland one day.

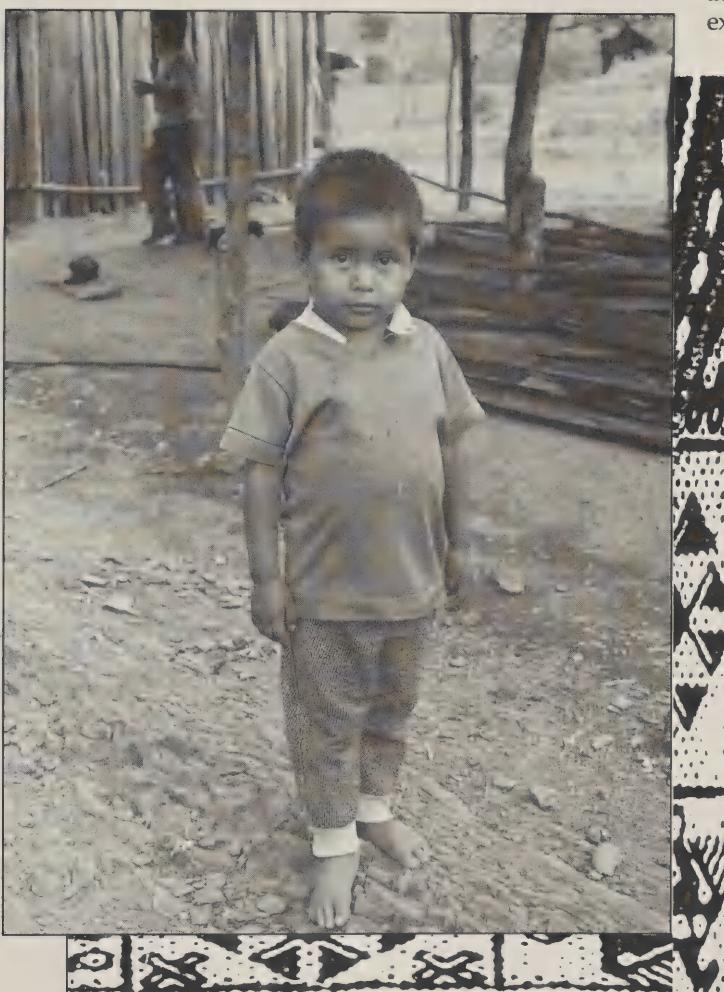
The Women of the "Disappeared"

She spoke to us in a small backroom of a house in a large Guatemalan city. Her voice was soft but intense, filled with strength and endurance. The first room of the house had two wall-sized, hand-painted murals. One depicted army helicopters bombing local villages. The second focused on several forlorn faces with village scenes in the background. These women and men held signs asking "Where is my son?" in Spanish and Mayan. But in this small backroom, away from street traffic, windows, and doors, we were surrounded by posters. Each displayed the name and photograph of a man or a woman and the date on which he or she had last been seen. They were men and women who had lived in the city and in the villages. They were men and women who had cared about life, education, and basic human rights. They were "disappeared."

She told us that more than 50,000 individuals have been disappeared. In addition, 175,000 have been executed extrajudicially and 250,000 children have been orphaned. Many of the disappeared are men, husbands, and brothers, supporters of the family. The women who are left feed their children by working in the fields or finding jobs in the city. Our new friend

aid for orphans — but the promises were broken. The women wanted those responsible for the deaths to be placed on trial. Nothing was done. The women asked for the records of the disappeared, which have been kept by the government. Their requests were ignored. The women asked for the clandestine graves to be opened and the bodies exhumed. No one acknowledged the graves even existed. Others joined the Mayan women in their questions — old and young, men and women, students and workers — and many of these people were disappeared as well.

What gives these women and men the courage and hope to continue to seek truth and justice in a land that denies their very being? Their hope lies in their faith in Jesus, whose experiences parallel their own. Jesus sought truth and justice and he was persecuted, tortured, and crucified. These men and women are only seeking the best for their people, struggling to awaken awareness in others throughout Guatemala and in the international community. So if their blood is to flow, like that of Jesus, that's the way it will be for them. They are unable to sell their minds or their hearts to the military or the government.



A Guatemalan refugee born in southern Mexico.

explained that no one will listen to a woman, especially one who is Mayan. (Mayans are native to Guatemala — they do not have Spanish or Mestizo blood.) A Mayan woman has no power, no money, no support.

Then she met other women like her — other Mayan women left alone with their children. There were more than she had imagined. They organized and went to protest on the steps of the government offices. "Where is my husband?" "Where is my son?" "Where is my brother?" The government promised scholarships and

A peaceful village surrounded by the peaks of dormant volcanoes, Santiago Atilán sits on one of the most beautiful lakes in Guatemala. Its narrow roads lead uphill to the Roman Catholic church, where an American priest was murdered one night for helping the local people improve their lives. This priest, who had made the government's long list of reactionaries, had earlier returned to the United States for a short time. While in the States, he preached a sermon condemning the Guatemalan government and U.S. involvement in Guatemala. One member

The "Victory" of Santiago Atilán

of the parish was so upset by the sermon that he wrote both the United States government and the Guatemalan embassy condemning this priest. The priest knew nothing of the letter. Shortly after his return to Santiago Atitlan, he was murdered late one evening by intruders in the church's small chapel.

He, however, was not the only casualty. In past years the people of Santiago Atitlan had not been rebellious or taken part in guerilla activities. The village had always been a tourist resort, for both Guatemalans and foreigners. But late one afternoon the army decided to move into Santiago Atitlan from around the lake. About a mile outside the village, thirteen people were standing by the side of the road — children staring at the army trucks, men and women watching the movements of the soldiers. Suddenly shots rang out and rounds of ammunition were fired. All thirteen people died where they stood. Immediately the army dug a clandestine grave; the soldiers threw all the bodies into it, filled it in, and went on their way.

But word of the massacre quickly reached the people of Santiago Atitlan, who would not stand for the mutilation of innocent bystanders. They petitioned the government not to allow the army to enter the village's borders again. After much debate — and with the aid of Leon DeCarpio, at the time the government's only human rights activist (who has since become president and now *supports* the military control) — the villagers persuaded the government to stay out of Santiago Atitlan. The grave pit was opened and the bodies given proper burial. To date, Santiago Atitlan is the only village guaranteed to be army-free.

The Chol Village in Chiapas

On the trip to a Chol village high in the mountainous region of Chiapas, my eyes saw beauty in the winding dirt roads surrounded by lush trees, bushes, and shrubs. Small patches of corn stalks were squeezed between trees, rocks, and roads. Waterfalls poured from cliffs,

washing away good soil. Barefoot children ran after our truck as we passed men with undernourished mules returning from fields, and women carrying cloth bundles on their heads. It was a hot day — close to



photo by Kystin Granberg



photo by Kystin Granberg

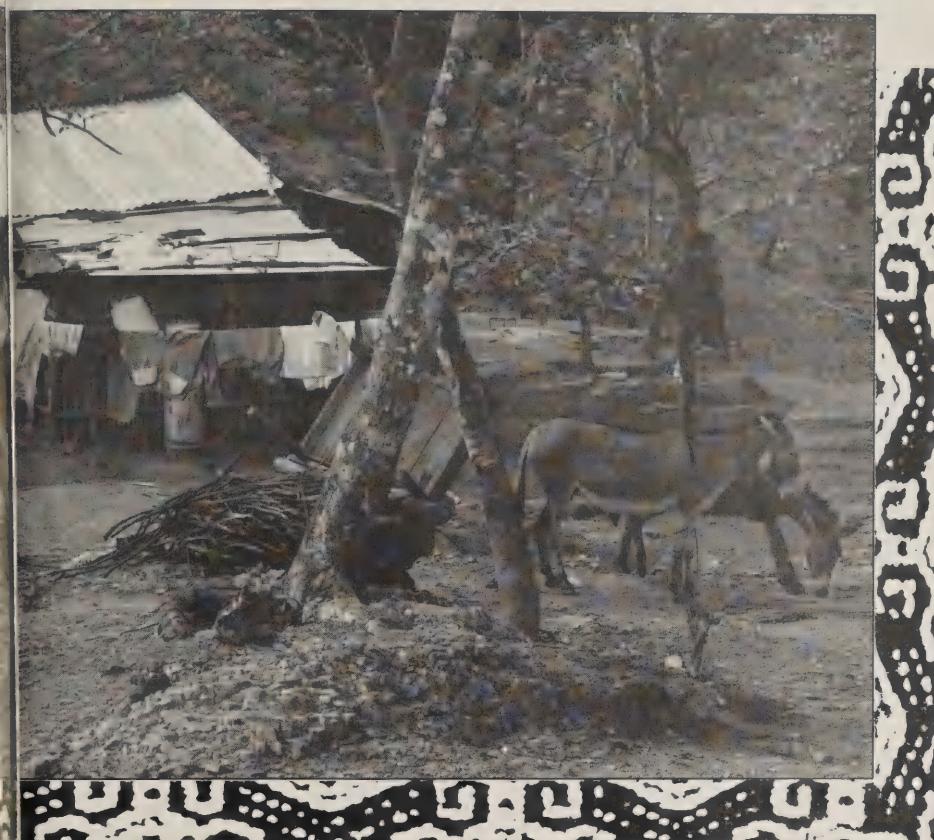


photo by Kystin Granberg

one hundred degrees, with sixty percent humidity and no breeze. Fifteen of us rode in the bed of a closed-top pickup that went no faster than twenty miles an hour.

The road's S-curves hugged the edge of the cliff. I looked onto the valleys below, to the fields laid out in mathematical patterns. Those plots, now owned by the wealthy and used to grow food for export, were taken by force when the Spaniards conquered the land centuries ago. Since then the indigenous peoples, like the Chol, have learned to survive in the mountainous region — but not without a cost to their life, health, and wealth.

Although we visited the Chol village of Domingo at the beginning of our trip, the image of this village lingers as a symbol of hope for the people of Central America. By working with the Chol Presbytery and AMEXTRA (translated as Mexican Association for Rural and Urban Transforma-



tion), the members of the community have embraced improved farming methods and new forms of health care. Instead of burning the fields after a harvest, as has traditionally been done, the villagers now sow nescafe plants to replenish the soil. For the Chol, this process is biblical — as Christians, they believe the land needs rest before it can be replanted for next year's harvest, and the nescafe provides that rest. (Not only do the plants provide a richer soil, their beans can be used as a coffee substitute.) In addition, AMEXTRA has worked with the women to improve food preparation and storage. The willingness of the villagers has led to stronger crops and healthier children.

The images of the children also remain — their laughter, curiosity, warmth, and openness. These chil-



(Top left) A memorial to one of the victims of the Santiago Atitlan massacre. (Top right) Guatemalan refugee camp in Mexico. (Bottom) Children of the Chol Village in Chiapas, Mexico.

dren were hesitant toward the foreigners bearing cameras and small knapsacks, foreigners who walked slowly and carefully over the rocky paths while the children ran and jumped, foreigners who seemed to stretch to the sky and were of many different shades of skin tones.

We shared a meal with the men of the Chol village while the women and children stood and watched. Once we were done, the women and children were free to partake in the meal.

Afterward we entered the church, the main building at the center of the village. The church was decorated simply with a small lectern placed in the center of the chancel, which was little more than a wooden platform. The men sat in the front pews and the women sat farther back in the sanctuary. The children gaped at us through the windows. We sat at the front of the church, facing the congregation, and shared worship through three languages — Chol, Spanish, and English. Together we sang hymns, prayed, and listened to Scripture and a message. Together, we journeyed to hope.

Epilogue

This was neither my first experience overseas nor the first time I heard voices from places beyond what I have known. Prior to seminary, I lived and worked in Asia. But my theological training caused me to ask different questions this time, wrestle with issues of poverty and oppression, and seek reasons for the undying hope I witnessed.

Although I did not find answers to all my questions relating Christian response to economic needs and political involvement, the Central Americans taught me why liberation theology, and particularly the life of Jesus, is so important to them. Their life and death struggles cry out for explanation. No longer do they want to hear the platitudes of "the next life"; they want to know what Jesus taught about living, working, and dying in this world. Thus, hope exists where one would expect hopelessness (just as it does in many of our country's urban areas). It offers the Central Americans a way of living with dignity, as children of God. ■



mack one of the most talked-about Barth scholars in the world.

Or it may not. Just ask McCormack.

"They're either going to have an Edsel or a Cadillac on their hands," laughs the Seminary's Weyheraeuser Associate Professor of Systematic Theology. He is sitting in his second-floor office at the Mackay Center, in a desk chair that seems two sizes too small for his 6'8" frame. On the walls, among photos of such spiritual forefathers as Kant, Luther, and Calvin, hang reminders of his decade-long commitment to revising more than forty years of Barth interpretation. Above the desk, a large poster — a gift from the wife of the Barth archivist in Basel — announces the 1933 Bonn lecture in which Barth fired his first salvo against the Nazi Party, decrying their plans for a national bishop. On the opposite wall, over his computer terminal, is a large lithograph of seventeenth-century Basel. And on the floor-to-ceiling bookcases that cover a third of the room stand volumes upon volumes

of Barth, most of which espouse a theory of the theologian's development that McCormack believes is misguided.

Barth, of course, experimented with several models for explicating the critically realistic theology he adopted after his break with theological liberalism in 1915. According to the common wisdom, the most significant turning point in Barth's theological development after his famous

commentary on Romans took place in 1931, with the writing of his book on Anselm (*Faith Seeking Understanding*). The originator of this view was Hans Urs von Balthasar, who in 1951 described Barth's development in the early thirties as a "turn from dialectic to analogy." The dialectic that von Balthasar had chiefly in mind was the dialectical method advocated by Barth in the early twenties (i.e., the pitting of theological statements against counter-statements in order to bear witness to a truth that lies beyond them both). According to von Balthasar, Barth abandoned this method for one grounded in his "analogy of faith."

In his book, McCormack argues that this paradigm is deeply flawed. "It seeks to bring together two things — dialectical method and analogy — as though both were methods," he says, "as though what was at stake was simply a shift in theological method. The problem with this move is two-fold. First, dialectical method was only one of several forms of dialectic employed by Barth in the early twenties, and of these it was the least important. Much more fundamental was the dialectic of the divine veiling and unveiling in revelation — the thought that, in revealing himself, God takes up a creaturely reality (for example, the humanity of Jesus) and veils himself in it in order to become unveiled in the eyes of faith. Given the foundational importance of this dialectic, it was always possible in principle for dialectical method to fall away and be replaced by a dogmatic method without surrendering the objectively real dialectic of veiling and unveiling."

The second problem, he continues, is that von Balthasar treated analogy as a method, which it isn't. "The term 'analogy of faith' refers to a relationship of correspondence between God's knowledge of God's self and human knowledge of him that is established in the revelation event, in which God takes up human language and bears witness to himself in and through it. The analogy of faith is something God creates; method is something humans do. Seen in that way, it is clear that Barth's 'analogy of faith' is inherently dialectical, for its first moment is the dialectic of veiling and unveiling. Once you have understood what is truly fundamental, it becomes clear that Barth never turned away from dialectic. He was and remained a dialectical theologian, even when employing a dogmatic method.

Negotiating Barth

In his forthcoming book, Professor Bruce McCormack sheds new light on the Swiss theologian's alleged turn to neoorthodoxy

By Rich Youmans

This winter, Oxford University Press will publish Bruce McCormack's new book, *Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development, 1909-1936*. An adaptation of the dissertation that in 1989 earned him a Ph.D. *summa cum laude* from Princeton, the five-hundred-page work may make McCor-

And given that analogy and dialectical method belong to two different spheres of theological discourse, it ought not to surprise us to learn that they both co-existed throughout the twenties. The 'analogy of faith' first emerged in 1924 and not in 1931, as von Balthasar thought."

With this new reading, Barth scholars have an entirely new framework in which to view the man whom Pope Pius XII once called the greatest theologian since Thomas Aquinas. Up to now, McCormack explains, Barth's massive *Church Dogmatics* "has been seen as just another positive theology, as though Barth thought what he was saying was identical with God's self-revelation. People have regarded him as dogmatic and arrogant, someone who thought he exhausted the truth." The new reading, on the other hand, suggests that a dialectical understanding governed everything Barth proposed; everything, as McCormack puts it, "was up for negotiation."

But, he adds, it's impossible to say what effect the book will have, if any. However, if the reactions of those scholars who have read his original dissertation offer any sign, McCormack need not worry. In his book *How to Read Karl Barth*, George Hunsinger of Bangor Theological Seminary praises McCormack's work as "brilliant and groundbreaking," adding that "McCormack's study seems to give new point to the following remark of Barth's from 1955: 'Perspicuous readers will surely notice that there is no break with the basic view which I have adopted since my parting with liberalism, but only a more consistent turn in its development.'" And Daniel Migliore, Princeton's Arthur M. Adams Professor of Systematic Theology and a renowned Barth scholar himself, believes the new book will place McCormack "among the premier interpreters of Barth in our time."

"Bruce's work has significantly influenced my own understanding of the continuity and coherence of Barth's theology from 1915 or so through the production of the *Church Dogmatics*," says Migliore, who taught the course that introduced McCormack to the famed theologian. "His study is brilliant; it will have a major impact on Barth scholarship."

McCormack never intended to revolutionize Barth scholarship when he took Migliore's course on the *Church Dogmatics* in the fall of 1981; initially he had been interested mainly in the *Dogmatics*'s many small-print citations of orthodox Protestant thinkers from the seventeenth century. (As he later discovered, Barth's library contained almost seventy volumes relating to this period.)

"I had come out of basically conservative circles theologically, and I began to wonder about Barth's relationship to these people — if his interest in them was genuine, and to what extent he was influenced by them," recalls McCormack, an M.Div. graduate of Nazarene Theological Seminary who, by the time he reached Princeton, had developed a decidedly Calvinistic slant to his theology. (He eventually joined the Presbyterian Church USA after an amicable split with the Nazarenes.)

At the time he was in his second year of Ph.D. studies and struggling to find a topic for his dissertation; Barth, it seemed, might be the answer. He discussed it with his *doktorvater*, Professor Edward Dowey Jr., who offered encouragement. And so in the spring of 1981, backed by a Fulbright/Swiss Government grant, McCormack set off with his wife, Mary, for Switzerland and the Barth Archives.

On arriving in Basel, he began reading *The Word of God and the Word of Man* and *Theology and Church* — two collections of Barth's essays from the late teens and the twenties. The first volume, which contained work through 1923, had been published in 1924, and the second volume had appeared four years later. Reading them

back to back, McCormack immediately recognized a new strain of thought in Barth's writings.

"I knew instinctively that something significant had happened in Barth's development during the years 1923-24," he remembers. Focusing on those crucial years, he delved into the books, unpublished lectures, and voluminous correspondence found in the Barth Archives, which were located in Barth's last home, a duplex in one of Basel's wealthier neighborhoods. "It was a magic time," McCormack remembers. "My whole time there, I had the very strong impression that Basel was the center of the theological universe, and that Barth was a figure who was larger than life — a man who wrote voluminously and still managed to be heavily involved in politics and conduct an immense correspondence."

The director of the Barth Archives, Hinrich Stoevesandt, gave McCormack access to the complete cycle of Barth's Göttingen lectures on dogmatics, as well as numerous unpub-

lished special lectures and letters. McCormack spent his year in Basel sifting through this material, often working up to twelve hours a day. He also combed Barth's library, poring through books that still bore Barth's comments in their margins, and whose pages were steeped in the heady smell of Barth's pipe tobacco. ("I've often thought that if theology has a smell, it must be that of pipe tobacco," laughs McCormack, who himself has added to that legacy more than once.)

When he received the unpublished lectures on dogmatics that Barth delivered at Göttingen in 1924-25, everything began to fall into place. He read synchronically three different versions of the Prolegomena — one from the Göttingen lectures, one from lectures delivered in 1927, and the last from the *Church Dogmatics* — and compared them in detail, section by section. "I found a tremendous amount of continuity," he says, "though they should have been much different." Finally, here was proof for his thesis: analogy and dialectic had co-existed in Barth's work

McCormack spent his year in Basel sifting through this material, often working up to twelve hours a day. He also combed Barth's library, poring through books that still bore Barth's comments in their margins, and whose pages were steeped in the heady smell of Barth's pipe tobacco.

during the twenties.

On his return to the Princeton campus in 1985, he began reviewing the "mountain of material" he had brought with him from Basel. He wrote most of the dissertation after moving to Scotland in 1987 to be a lecturer at the University of Edinburgh. (He adapted easily to life in the birthplace of Presbyterianism, where his two children, Catriona and John, were born twenty months apart. Yet though he admired many aspects of life in that country — the Scots' sense of history and their closeness to nature, for instance — some American habits never left him: he annually listened to the NCAA tournament on Armed Forces Radio, his ear glued to the receiver from 2:00 to 4:00 a.m.)

Two years after earning his doctorate, McCormack left Scotland and returned to Princeton as associate professor, and today he stands poised to become, as Migliore puts it, "one of the premier interpreters of Barth in our time." Two questions remain, however: how did this misreading of Barth's development come about in the first place, and why had no one before seen its fallacy?

McCormack poses answers to both. The initial misreading, he says, came about partly as a result of Barth's use of Kierkegaardian categories in his early work. For example, in his preface to *Romans* 2, Barth wrote, "If I have a system, it is limited to a recognition of what Kierkegaard called the 'infinite qualitative distinction' between time and eternity..." As a result, scholars characterized Barth as an early existentialist who later turned toward a neoorthodox dogmatics. The problem, McCormack explains, is that Barth was never an existentialist.

"In *Romans*, Barth used all kinds of Kierkegaardian categories," he says, "but

he was giving them meanings that Kierkegaard would not have recognized. Kierkegaard's dialectic of existence questioned how human beings became Christians; it had to do with how human subjectivity came fully into its own. Barth, however, was interested in divine subjectivity: how it was possible for God to reveal himself without ceasing to be God. Barth was very eclectic; he used whatever language he felt would do the best job of communicating his ideas."

Barth also bears some responsibility for

German Christian ideology [which supported Adolph Hitler]. So Barth suggested he had left the 'dialectical theology' movement behind.

"Later, when von Balthasar advanced his paradigm in 1951," he explains, "Barth found it compelling and said, 'Yes, that's right, that makes sense.' So Barth scholars had a tendency to say, 'Well, von Balthasar has it right, Barth has given it the stamp of approval.'"

Another reason could have been Barth's tendency to live entirely in the present. "Barth was a fine historian in many respects, but not where he himself is concerned," McCormack says.

"He could have cared less about his development; he was much more concerned with what people thought he was saying at the present moment. I think that, subconsciously, he hoped to make people take his present work more seriously by diminishing what he had done in the past."

photo by Krystin Grunberg

KARL BARTH

GESAMTAUSGABE

Fides querens
intellectum

THEOLOGISCHER VERLAG ZÜRICH

TVZ



According to the common wisdom, the most significant turning point in Barth's development after his commentary on *Romans* took place in 1931 with the publication of *Fides querens intellectum* (Faith Seeking Understanding). In his book, McCormack argues that this paradigm is deeply flawed.

the misrepresentation of the significance of the book on Anselm in 1931. According to McCormack, "Barth exaggerated the distance separating *Church Dogmatics* I/1 and I/2 from his first prolegomena volume, *Die christliche Dogmatik* [1927]. He did so largely because the theological situation changed dramatically as a consequence of the elections held in September 1930. Overnight, the National Socialists went from being a negligible force to being the second largest party in the Reichstag. In the turbulent years that followed, Barth found it increasingly necessary to distance himself publicly from erstwhile comrades such as Friedrich Gogarten, whom he now saw entangling himself in

has already received — including those from the Oxford University Press reviewers — he feels he has no guarantee of an accepting audience. "Some people might say I'm wrong," he speculates, "or — which I anticipate hearing more often — they might agree with me, but say they knew it all along. I don't want to build up my hopes." Instead, he will work on a second book spawned by his dissertation — a less historical, more systematic analysis of Barth's Göttingen *Dogmatics* — and wait. Only time will tell if reviewers of his book will agree with his interpretation of Barth's theological development, and whether Oxford University Press will indeed have a Cadillac on their hands. ■

1924

John E. Johnson (B) published an essay, "Virgin Birth or Teenage Pregnancy?" in the December 6, 1993, issue of *Monday Morning*. Noting that neither Paul nor Jesus ever mentioned the virgin birth, Johnson wrote, "Let those who insist on belief in the virgin birth believe without interference, but let them respect those who choose to stand with Jesus and Paul." He added one final question: "How shall we regard the view that the Holy Spirit in the life of Mary, the mother of Jesus, might very well have been a Roman soldier in a teenage pregnancy? This should not diminish the faith of a mature Christian. It brings it into the realm of reality, and Mary is the most blessed of women."

1929

John F. Buyer (b) writes that he is now living in the Presbyterian Retirement Center in Newville, PA, and that he has "more than five thousand miles on [my] '93 Cadillac Sedan De Ville."

"As of May I retired in my ninetieth year from full-time pastoral responsibilities," says **Bernard M. Luben** (b). "Have served eight churches in 'retirement,' including First Presbyterian here in Ridgewood [New Jersey]. Have had a wonderful life."

1931

Franklin Elwood Perkins Jr. (B) is a volunteer assistant to the chaplain at Ephrata Manor in Ephrata, PA.

1933

John B. MacDonald (M), an army chaplain during World War II who now lives in

Portland, OR, recently recounted for the *Oregonian* newspaper his encounter with the Nazi concentration camp at Ohrdruf in 1945. When his infantry unit arrived, MacDonald and the other soldiers found wretchedly thin bodies strewn around the grounds, and the camp itself emanated a stench that the soldiers could smell blocks away. More than eight hundred prisoners had been

shot hours before the unit's arrival; the skeletal survivors, their bodies covered with lice, described how they had been forced to do heavy labor from 4:30 a.m. until sundown, fed only one small bowl of watery soup each day, and given beds that were no more than narrow planks. "We never dreamed there was something like this," MacDonald said, adding that he afterward suffered nightmares regularly. Though he did not tell anyone about his experience for many years, he recently broke his long silence because he does not want the world to forget the horror of the Nazi death camps. "As long as we have hatred in our heart for any fellow human, that hate could be fanned into the flames of another Holocaust," he said.

1938

On May 7, **Bryant M. Kirkland** (B) received the Distinguished Alumnus Award for Public Service from Wheaton College in Illinois.

1940

Donald C. Kerr (B) writes that he continues to live in Sarasota, FL, "and for the first time am *totally* retired!"

1941

The Sertoma Club of Albert Lea, MN, recently presented **Gilbert J. Kuyper** (M) with its Service to Mankind Award. Kuyper, who retired in 1980, makes calls every day to shut-ins and the elderly to let them know someone cares, and he has helped raise thousands of dollars for community projects and organizations. "I'm always organizing," he said in a recent newspaper article. "I think I have to meet



During the Alumni/ae Reunion Gathering in May, many members of the Class of 1944 returned to Princeton to celebrate their golden anniversary.

photo by The Leigh Photographic Group

every day with enthusiasm, so I think of some of the things I can do that day. I find myself thinking of so many people I can contact . . ." He also reflected on his arrival at Princeton more than fifty years ago: "I always wanted to go to Princeton Seminary, and when I arrived with only \$185 in my pocket I was told, 'Young man, your budget is most modest for Princeton.' I said, 'Yes sir, but I have the faith.'"

1943

John R. Bodo (M, '52D) still serves as interim pastor of Immanuel Presbyterian Church in Los Angeles, a position he has had since January 1, 1993.

The University Press of America recently published *Biblical Foundations and a Method for Doing Christian Ethics* by the late **Elton M. Eenenburg** (M). The book explores how Christian ethics stems from an understanding of defined biblical foundations.

Last September, **Robert F. Klepper** (M) was named pastor emeritus of Prospect Heights Community Church in Prospect Heights, IL. He now lives in Bella Vista, AR.

1945

Douglas W. Gray (B) writes from Oneonta, NY, that he is "moderating Garratsville Presbyterian Church Session, supplying the pulpit about twice a month, [and] planning a confirmation course in consultation with the session."

John R. Rodman (B) reports he is a member of Louisville Presbytery's Committee on Preparation for Ministry. He still supplies pulpits occasionally, he adds, and publishes sermons in *Minister's Manual*.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
M.A. (Theol. Studies)	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U

special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

1946

Richard E. Neumann (B) recently finished his fourth year as minister of visitation at the First Presbyterian Church in Ft. Lauderdale, FL. He had retired in 1984 after thirty years as associate minister in that church.

1948

Robert E. Seel (B), who last fall was a visiting professor at the seminary of the National Presbyterian Church of Mexico in Monterrey, continues to work with Presbyterian Border Ministries. He lives in Bisbee, AZ.

1949

James Gordon Emerson Jr. (B) writes that he and his wife, Margaret, will teach on the faculty of the Center for World Mission in Seoul, South Korea. "Margaret will lecture on the subject of cross-cultural theology and I will lecture on . . . Christian mission in a pluralistic age." Last year, the Emersons taught medical English at Beijing Medical University and delivered the Mackay Lectures at Taiwan Theological Seminary. (The lectures, Jim adds, were recently published in Chinese.)

Gerald E. Hollingsworth (B) is a volunteer pastoral assistant at Shadyside Presbyterian Church in Pittsburgh.

Joseph E. Kropff (B) has moved to Monte Vista Grove Homes in Pasadena, CA, where he and his wife have "many Princeton Seminary graduates as neighbors."

Fred M. Sevier (B) is interim pastor of the Congregational Church of Soquel, CA.



During the May reunion, returning graduates of the Class of 1954 included Seminary president Thomas Gillespie (first row, far left) as well as several administrators.

1950

E. Bradford Davis (M, '61D) is "interim church visitor" at Media Presbyterian Church in Media, PA.

Fitzhugh M. Legerton (M), who retired in March 1992 as senior pastor of Oglethorpe Presbyterian Church in Atlanta, recently became director of church relations at Warren Wilson College in Asheville, NC.

John W. Sheibley (B) chairs the board of directors of the American Baptist Elder Ministries of Massachusetts. He lives in Bourne, MA.

1951

On September 30, 1993, **Donald G. Burt** (B) was honorably retired and named pastor emeritus of the First Presbyterian Church in Independence, KS.

James K. Egly (B) serves as interim pastor of Colonial Heights Presbyterian Church in Portland, OR.

Adelaide Grier Folensbee (B) recently received her doctorate in Christian education from the Presbyterian School of Christian Education in Richmond.

On May 16, 1993, **Jean C. Hattauer** (E) was ordained into the United Church of Christ to become minister of visitation and pastoral care at the First Congregational Church in Chappaqua, NY. She is "loving every minute of it!"

Ralph A. Tamaccio (B) writes that he continues as part-time stated supply at the First Presbyterian Church in New Gretna, NJ. He lives along the Jersey Shore in the town of Cape May.

1952

Marisa G. Keeney (E), who in January 1993 retired as a psychologist at Wayne State University Counseling Services, writes from Taylors, SC, that she is "enjoying a simpler (?) life of caring for a home, gardening, reading, volunteering, traveling, and enjoying visits from friends near and afar – a very interesting and challenging new chapter in my life's journey."

1953

Vernon V. Robertson (B) works with Southeast Asian refugees in the Fresno area of California. "Very fulfilling and exciting!" he says.

On April 10, **Gordon M. Schweitzer** (B) retired as associate pastor of St. John's Presbyterian Church in Reno, NV.

1954

James F. Clark (B) writes that in January 1993 he retired as designated pastor of Highlands Presbyterian Church in Cheyenne, WY, and now devotes his time to music: he enjoys attending concerts by the Cheyenne Symphony Orchestra, the Cheyenne Brass Quintet, the Loblos Tuba Quartet, and other area musical groups.

John P. Crossley Jr. (B) recently began a three-year term as director of the School of Religion at the University of Southern California.

On May 1, **John W. Doane** (B, '56M) retired as pastor of the First Presbyterian Church in Lancaster, PA. "Piped out with the complete York Kiltie Bagpipe and Drums Band parading down center aisle!" he reports.

Jay A. Miller (B) writes that in March he began a six-month term as interim pastor of the First Presbyterian Church in Manchester, IA.

1955

Charles B. House Jr. (B) has retired and been named president emeritus of Valley City State University in North Dakota. In addition, he has been honorably retired by the Presbytery of Northern Plains. House lives in Park Rapids, MN.

James M. MacKellar (B), stated clerk of the Synod of the Northeast, writes that for the second year in a row he has been elected moderator of the town of Newport, VT, at its town meetings.

1956

Kenneth Blaine Cragg (B) writes that he now teaches the Old and New Testaments at Knoxville College in Tennessee.

John W. Thomson III (B, '67M), who retired last July as pastor of Immanuel Presbyterian Church in Cincinnati, now serves part time as stated supply of Hemphill Presbyterian Church in Fort Worth, TX.

John G. Truitt Jr. (B) reports from Elon College, NC, that on January 6 he was honorably retired by the Presbytery of Salem.



Caleb Johnson ('60B) was recently elected to the Hopi Tribal Council in Arizona.

1957

Lawrence Driskill (M) has published his third book, *Mission Stories from around the World* (Hope Publishing House). According to a review written by Princeton alumnus **Robert L. McIntire** ('39B, '46M, '59D), this new collection offers "suitable stories for children's sermons and Sunday school . . . Dr. Driskill has a knack [for] writing short, graphic, vivid illustrations of missionary work around the world." Driskill and his wife, **Lillian** ('47E), spent more than twenty years as missionaries in Japan.

On Easter Sunday, after leading his final service as pastor of Palma Ceia Presbyterian Church in Tampa, FL, **Charles L. Greenwood (B)** entered into retirement and headed out to sea. He and his wife, Betty, set off on a three- to four-month sojourn to the Bahamas on their thirty-eight-foot sloop, *Sophisticated Lady*. "I figured I should retire while I was still young enough and healthy enough to sail a boat," says the sixty-five-year-old Greenwood, a former chaplain in the U.S. Navy. (In honor of his years of service, the Midshipmen Chapel Choir from the U.S. Naval Academy in Annapolis sang during the three Easter morning worship services at Palma Ceia.) Greenwood says that in addition to sailing and playing more golf and tennis, he will continue to serve as chaplain of the Tampa Yacht Club.

In April, **Richard C. Rowe (B)** retired as representative in Pakistan for the Division of Worldwide Ministries of the Presbyterian Church (USA). During his time as representative, Rowe writes, he witnessed the union of two Presbyterian churches into one entity, the Presbyterian Church of Pakistan. "The ecumenical vision of John Mackay continues to inform my work," he says. Rowe now lives in Santa Fe, NM.

1958

Last December, **Charles E. McMillan (B)** was elected chair of the National Conference on Ministry to the Armed Forces. McMillan, director of the Presbyterian Council for Chaplains and Armed Forces Personnel, previously served as vice chair of the conference and was a member of various committees.

Jack P. Wise (B) writes that in March he became interim pastor of both the First Presbyterian Church in Bainbridge, NY, and the Guilford Center Presbyterian Church in Guilford Center, NY.

1959

On May 1, **Bryce Little Jr. (B)** became executive presbyter of the Presbytery of San Gabriel.

Edward O. Poole (M) is interim pastor of Westminster Presbyterian Church in Utica, NY.

1960

Caleb H. Johnson (B) was recently elected to the Hopi Tribal Council in Arizona; he will represent his village of Kykotsmovi. "I was surprised to be elected to this office," he writes, "but I am glad to be in this role to help the village in which my church is located." His first proposals as a council member include establishing equitable pay for tribal employees, opening more council sessions to the public, and reinstating the Hopi government newspaper, *Tu-Tu-veni*, as an independent publication.

1961

George L. Dunlap Jr. (B) writes from Tulare, CA, that in June he retired after thirty-two years of teaching in a local high school.

In October, **Nancy L. Harris (B)** retired as dean of the School of Theology in the Diocese of Olympia, WA. She lives in Seattle.

David H. von Koss (M), Scarborough Professor of Philosophy and Religion at Illinois College in Jacksonville, IL, recently

received the Harry Joy Dunbaugh Distinguished Professor Award – the most prestigious of several awards presented annually to Illinois College faculty. Von Koss currently teaches classes on the Renaissance and the Reformation, Judeo-Christian traditions, and religion in Europe.

1963

Melvin A. Cassady (U), an elder at the First Presbyterian Church in Waverly, OH, is also a member of the Presbyterian Men's Council and of the Mission Committee of Scioto Valley Presbytery.

Last October, **John R. Killinger Jr. (D)**, Distinguished Professor of Religion and Culture at Samford University in Birmingham, AL, published his first novel, *Jessie*. "Jessie is a very Christlike woman, an artist, who settles near Gatlinburg, Tennessee, and paints a remarkable series of paintings known as 'Women in Religion,'" says Killinger, the author of four dozen nonfiction books. "It stirs the wrath of the fundamentalist preachers in the area, and she is eventually killed by unknown assailants." He expects the book "to strike a lot of sparks here in the South."

Donald R. Mitchell (B, '72D) reports that since March he has been serving as interim minister of Cook's Memorial Church in Charlotte, NC.

Kenneth L. Vaux (B) recently edited *Joseph Fletcher: Memoir of an Ex-Radical* (Westminster/John Knox Press). Vaux, professor of ethics in medicine at the University of Illinois at Chicago, also wrote one of three essays that appear along with the memoir by Fletcher, who originated situation ethics and was a pioneer in bioethics. Vaux's contribution examines Fletcher's *Essays on Humanhood* and notes the tension between the humanism and the theism of Fletcher's early training and provocative work.

1964

Charles M. Spring (B), Presbyterian campus pastor and director of the Campus Ministry Center at West Virginia University, received the university's 1993-94 Neil S. Bucklew Award for Social Justice. Spring's accomplishments include serving on an AIDS task force to determine appropriate university responsibility and response to those with the disease; developing a community hospice program and a statewide ethics program; initiating a revolving-loan fund to provide emergency assistance to international and minority

students; and establishing the university's Center for Black Culture and Research. He also works with the staff of the First Presbyterian Church in Morgantown, WV, where he preaches, teaches adult education classes, and works with the college student fellowship.

1965

Donald M. Chappel Jr. (B) writes from Trinidad, CA, that he now substitutes at Trinidad and Orick Presbyterian Churches. Chappel previously served as pastor of the Church of the Mountains on the Hoopa Reservation in Hoopa, CA.

On June 30, **Marvin D. Hoff** (M) concluded his presidency of Western Theological Seminary in Holland, MI. Hoff's accomplishments during his nine years as president included making the Th.M. program more attuned to the needs of international students, developing programs in preaching and intercultural ministry, tripling the number of women faculty with full degrees, and increasing the seminary's endowment from 2.5 to 15 million dollars.

1966

S T Kimbrough Jr. (D) was recently elected executive secretary of mission evangelism for the General Board of Global Ministries, United Methodist Church. He lives with his wife, **Sarah** ('83E), in Bay Head, NJ.

1968

On June 30, **Abi S. Castro** (M) was honorably retired after twenty-six years of ministry at the Second Presbyterain Church in Newark, NJ. Castro had served there as assistant pastor and associate pastor prior to being named pastor in 1983.

1971

Harold E. Owens (M) has been promoted to colonel in the U.S. Air Force Reserve Chaplains Corps. Owens, who last year celebrated the twenty-fifth anniversary of his ordination in the United Methodist Church, is pastoral director of the Yokefellow Society and the Prison Ministry of Yokefellows International, both headquartered at the Yokefellow Center in Rising Sun, MD.

Barrie A. Peterson (B) writes from Mahwah, NJ, that he is director of the Bergen Employment Action Project of the United Labor Agency (AFL-CIO) and a pastoral counselor with the Unitarian Universalist Counseling and Education Service. His accomplishments include writing a weekly column for the "Work



John Killinger Jr. ('63B) has published a novel, Jessie, about an artist who angers fundamentalist preachers.

Place" section of the *Bergen Record* and convening the Unemployment Coalition of North Jersey to share job-search techniques among career counselors and local support-group leaders.

1972

Donald A. Luidens (B) co-wrote *Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers*, published in January by Westminster/John Knox Press. The book examines the religious faith of Baby Boomers confirmed in the Presbyterian Church and explores their reasons for leaving or staying in the church. Luidens is professor of sociology and chair of the sociology/social work department at Hope College in Holland, MI.

1973

James L. Garlow (M), founding pastor of Metroplex Chapel in the Dallas-Fort Worth area of Texas, reports he "recently developed a sermon that is a fifty-minute walk through two thousand years of church history. Am now presenting it all over the nation." The sermon, he adds, was broadcast last May on national TV.

In January, Hendrickson Press published *Israel's Scripture Traditions and the Synoptic Gospels: Story Shaping Story* by **Willard M. Swartley** (D). Swartley is professor of New Testament at Associated Mennonite Biblical Seminary in Elkhart, IN.

1974

Stephen D. Glazier (B), an associate professor of sociology at the University of Nebraska at Kearney, writes that he received a Pratt-Heins Award for Scholarship and is listed in the twenty-fourth edition of *Who's Who in the Midwest* (1994).

J. Roger Skelley-Watts (B) recently became Cleveland District Associate of the Ohio East Area of the United Methodist Church. His new duties will include overseeing more than forty mission projects and serving as program director for the Cleveland District.

1975

In March, **Clifford C. Cain** (B) received his Ph.D. from Rikkyo University in Tokyo. Cain is chaplain, dean of the chapel, and associate professor of philosophy and religion at Franklin College of Indiana.

Joan E. Skelley-Watts (B) is superintendent of the Painesville District in the East Ohio Conference of the United Methodist Church.

1976

David C. Huffman (B) pastors Trinity Presbyterian Church in Raleigh, NC, which now has two Princeton Seminary students and one Union (Richmond) student under care in preparation for the office of ministry of word and sacrament.

1977

Kenneth R. Bickel (B), senior minister of the First Congregational United Church of Christ in Dubuque, IA, was an adjunct



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Leah Gaskin Fitchue ('83B) directs urban ministry studies at Eastern Baptist Theological Seminary.

professor of ministry during the spring semester at Dubuque Theological Seminary.

Westminster/John Knox Press has published *Critical Caring: A Feminist Model for Pastoral Psychology* by Valerie M.

DeMarinis (B). The book contends that religious beliefs, symbols, and rituals play crucial roles in pastoral psychotherapy, and it presents (with case studies) a feminist methodology of critical caring.

DeMarinis is visiting research professor in psychology of religion and ritual studies at Uppsala University in Sweden, and clinical researcher in psychology, religion, and culture at Ersta Health Care Institute in Stockholm.

D. Jay Losher (B) has been called as long-term interim pastor of missions at Preston Hollow Presbyterian Church in Dallas, TX. He previously taught church and society courses at Satya Wacana Christian University in Salatiga, Central Java, Indonesia.

Marjorie J. Smith (E) writes that in May 1993 she was ordained in the United Church of Canada. She lives in London, Ontario.

1978

Peter E. Bauer (B) writes from Jacksonville, FL, that he works in the Family Advocacy Program at Naval Air Station Cecil Field in Jacksonville. In addition,

Bauer is a lieutenant commander in the U.S. Naval Reserve Chaplain Corps; he serves with a Coast Guard Reserve unit in Savannah, GA.

Donald F. Black (B) recently published two books with Fairway Press: *Do Something Different This Sunday* and *Lord I Want to Be a Christian inna My Church. Do Something*. *Do Something* presents fourteen Scripture-based plays for worship services; *Lord I Want* offers thirty stories of everyday life, from starting a car on a winter day to finding the meaning of Good Friday during the Vietnam War. Black lives in Mount Joy, PA.

Edward J. Calhoon Sr. (b) is a computer programmer analyst with the U.S. Department of Commerce. He lives in Arnold, MD.

In March, **Larry R. Kalajainen** (M) began his duties as senior pastor of the American Church in Paris. Kalajainen, who received his Ph.D. in biblical studies from Drew University in 1991, is a member of the Southern New Jersey Annual Conference of the United Methodist Church. He has written two books on spiritual formation: *A Lenten Journey: Travels in the Spiritual Life* and *An Advent Journey: Preparing the Way of the Lord*.

1979

Gary J. Dorrien (E), associate professor of religion and dean of Stetson Chapel at Kalamazoo College in Michigan, is working on his fifth book, *The Soul in the Social Order: Modern Theology and the Social Meaning of Christianity*. The book, to be published by Fortress Press, will present an interpretation of modern Christian social thought and examine the future of liberal Protestant theology. In addition, Dorrien has recently published review articles in the *Journal of the American Academy of Religion* and the *Journal of Religion*, and contributed a chapter in a new anthology, *The American Radical*.

Joan E. Fleming (B, '91M) writes that in March 1993 she became the twentieth rector of Christ Episcopal Church in New Brunswick, NJ.

1980

James E. Brazell Jr. (B) writes that he has completed his first year as pastor of the First Presbyterian Church in Albion, MI, and has proven "the value and utility of ordination exams by serving on the Polity Cabinet of Lake Michigan Presbytery."

Kenneth J. Collins (M) has been

appointed the first occupant of the Samuel J. and Norma C. Womack Endowed Chair in Religion and Philosophy at Methodist College in Fayetteville, NC. Collins, an associate professor of religion and philosophy and head of the Philosophy and Religion Department, has taught at Methodist since 1984.

Ernest E. Hunt III (P) is dean of the American Cathedral of the Holy Trinity in Paris.

Richard G. Kyle (M) writes that last year his third book, *The Religious Fringe*, was published by InterVarsity Press. Kyle is professor of history and religion at Tabor College in Hillsboro, KS.

Carol Eichling Lych (B) is working toward a Ph.D. in society and ethics at Emory University. She and her husband, **Stephens** ('78B, '85M, '91P), live in Columbia, SC.

John D. Michael Jr. (M), a missionary in the Republic of Slovakia, teaches English at a Christian elementary school in Trencin, a city of about sixty thousand residents in western Slovakia. Michael also leads small Bible study groups for members of the Brethren Church congregation in that city, and he teaches English conversation at the Gymnasium Luditova Stura, a public school that prepares students for university study.

Frank Spada (B) writes that he is an accredited interim ministry specialist serving churches in the Penn Northeast Conference of the United Church of Christ. He lives in Bethlehem, PA.

1981

During the weekend of April 16-17, **Edwin Gray Hurley** (B) participated in the 175th anniversary celebration of the Presbyterian Church of Bowling Green, KY, where he serves as pastor. That Sunday he and the church's associate pastor, **Marnie M. Mullen** ('93B), concluded the weekend event with a memorial service in Pioneer Cemetery, the site of the original church and the final resting place of church founder Joseph B. Lapsley.

Dale T. Irvin (B) has published *Hearing Many Voices: Dialogue and Diversity in the Ecumenical Movement* (University Press of America). Irvin is professor of theology at New York Theological Seminary.

Hugh J. Matlack (B, '84M) provides the following update: "I am NOT working on a D.Min.; I haven't published any books or won any awards; my three children are not perfect!"

László Muzsnai (M) pastors the Reformed Church in Nagyecsed, Hungary.

In November, **Robert C. Smith** (B) became pastor of Calvary Presbyterian Church in Wyncote, PA, after 9½ years as associate pastor of the nearby Warminster Presbyterian Church. "A great blessing for me and my family was that we were able to remain in our home," he writes.

Steven S. Tuell (B) received a Thomas Branch Award for Excellence in Teaching during the April 1994 Honors Convocation at Randolph-Macon College in Ashland, VA. Tuell, an assistant professor of religious studies, has served on the Randolph-Macon faculty since 1992.

1982

As director of We Are Inmates Too, **Susan Laidig Dansand** (E) says she is "heavily involved with prison reform, working with families of prisoners and with women on welfare. These issues dovetail, with so many men in prison and with welfare being cut to afford more prisons!" Dansand lives in Milwaukee, WI.

Holly Bridges Elliott (U) has written *Beholding God in Many Faces* (St. Mary's Press), which presents ten stories that examine how God can be revealed through metaphors such as mother, light, water, and a community of strong women. Elliott, an Episcopal laywoman and a former newspaper journalist, lives in St. Paul, MN, with her husband, **Neil** ('83B, '89D).

On December 12, **Robert Leslie Gram** (M) was installed as senior pastor of Wyckoff Reformed Church in Wyckoff, NJ.



photo by The Leigh Photographic Group

During the reunion banquet, **W. Robert Sharman III** ('84B) presented a \$39,000 gift from the Class of 1984 to establish an Exceptional Financial Need Grant program for PTS students.

Gary C. Hundrup (B) continues as associate pastor of Central Kitsap Presbyterian Church in Bremerton, WA. "The church averages 390 in worship each week and 180 in Christian education," he writes.

Aedan Manning (M) reports that in May 1993 he received his licentiate in canon law from St. Paul University in Ottawa, Canada, and a master's degree in canon law from the University of Ottawa. He is judicial vicar and vice chancellor of the Catholic Diocese of Jackson, MS.

Barbara K. Sherer (B), a chaplain in the U.S. Army, writes that she is now stationed at Fort Lewis in Washington State.

1983

Willard W. Dickerson III (B) teaches English at Szent László Gimnazium in Budapest.

Last fall **Leah Gaskin Fitchue** (B) became the first African American woman to be named to a full-time faculty position at Eastern Baptist Theological Seminary in Wynnewood, PA. Fitchue, who serves as associate professor of urban ministry and director of urban ministry studies, builds relations and establishes exchange programs between the seminary and urban churches. She is also associate minister at Mother Bethel AME Church in Philadelphia.

Karl E. McDonald (B) pastors Ken Mawr United Presbyterian Church in McKees Rocks, PA, and serves on the Preparation for Ministry Committee of Pittsburgh Presbytery.

1984

Beverly J. Crute (B) is director of pastoral care at Rice Memorial Hospital in Willmar, MN. "I spend a lot of time listening—listening to people's life stories, listening to why they're here, what's going on in their families, their hopes, their dashed dreams," she said in an article about her ministry that appeared last December in the local *West Central Tribune*. Crute also leads a support group for nurses and heads the hospital's ethics committee.

Freelance writer and author **Rebecca Price Janney** (B) reports that, since last May, WORD Publishing has published six of her Heather Reed mystery books for children. "The books involve contemporary themes," she says, "and woven into the fabric is the backdrop of a realistic Christian teenager in a church-going family." The six books are *The Major League Mystery*, *The Exchange Student's Secret*, *The*

Cryptic Clue, *The Model Mystery*, *The Eerie Echo*, and *The Toxic Secret*. She is now working on books seven and eight, due out in October and the spring, respectively.

Scott Janney (B) is development officer at the Philadelphia College of Bible.

1985

J. Wesley Brown II (B) says he continues his training in clinical psychology at St. John's University on Staten Island, and is "currently focusing on family therapy, relationship therapy, and [the] assessment of learning disabilities in children and adults."

1986

Todd A. Collier (B) reports that he "was recently ordained (finally!)" and installed as pastor of the First Presbyterian Church in Bay City, TX, on March 20.

Michael L. Frandsen (B) recently became senior pastor of the First Presbyterian Church in La Crosse, WI.

Douglas C. Hoglund (B) has been called to Woodside Presbyterian Church in Yardley, PA, as its new pastor. He formerly served as associate pastor of Lenape Valley Presbyterian Church in New Britain, PA.

In May 1993, **Cleo E. Jackson III** (B) received his D.Min. from Southern Baptist Theological Seminary. Jackson is pastor of Northside Baptist Church in Fitzgerald, GA.

Linda A. Mercadante (D), an associate professor of theology at Methodist Theological School in Delaware, OH, reports that she led the Great Plains Institute of Theology in May. Last June she was among a small group of scholars selected to participate in a mentoring project conducted by the Association of Theological Schools.

1987

Joseph P. Dunn (M) recently started a pastoral counseling center at the First Presbyterian Church in Ballston Spa, NY, where he has been pastor for seven years.

Ernest A. Poe (M), a commander in the U.S. Navy, is chaplain at the naval station in Norfolk, VA.

Last September, **Barbara T. Porizky** (B) resigned from her full-time position as associate pastor for Christian education at Miami Shores Presbyterian Church "to be a full-time wife and mother." She now serves as affiliate pastor at the church; her husband, **Mark** ('89B), continues to serve

there as associate pastor for youth and families.

Bruce D. Tacy (B) is a part-time associate executive presbyter for strategy and planning with the Presbytery of Philadelphia. He pastors the First Presbyterian Church in Darby, PA.

1988

David J. Huegel (B) pastors the First Christian Church in Raymondville, TX.

Hwain Chang Lee (B) recently published a new book, *Confucius, Christ, and Co-partnership: Competing Liturgies for the Soul of Korean American Women* (University Press of America). The book, a theological autobiography, describes Lee's efforts to explore her Confucian culture and, after confrontations with injustice and patriarchy, develop a Korean American feminist theology.

In May, **Thomas S. Poetter** (B) received his Ph.D. in education from Indiana University in Bloomington, where he is an associate instructor.

1990

Thomas K. Carr (B) reports he has assumed his new position as dean of Oriel College at the University of Oxford in England, where he is working toward a doctorate in the philosophy of religion. He welcomes all visitors.

Kathleen M. Joyce (B), a graduate student at Princeton University, writes to say that while she is very proud of all that she

had accomplished in graduate school over the past four years, she was "a bit embarrassed" to see that news of one of the awards she received made its way into the winter '94 issue of the *Alumni/ae News*, courtesy of the Princeton University press office. Joyce says she is happy to share news of her professional success with former classmates, but feels that a development in her personal life is even more noteworthy. She and her husband, **Charles Yancey** ('87B), are the parents of a daughter, Molly, born August 20, 1992. They continue to live in West Trenton, NJ, where Charles serves as pastor of West Trenton Presbyterian Church.

1991

On April 10, **John F. Beddingfield** (B) was ordained and installed as the designated pastor of Havre de Grace Presbyterian Church in Havre de Grace, Maryland.

Cheryl Ann Elfond (B), interim pastor of the First Presbyterian Church in Alliance, OH, writes that she has been named a Thompson Scholar by Columbia Seminary. The scholarship program is designed to provide leadership in church growth and evangelism in the Presbyterian Church (USA).

Paul J. Huh (B) has entered a Ph.D. program in liturgical studies at Drew University. He also works part time as associate pastor of Faith Presbyterian Church in Maspeth, NY.

Lauren J. McFeaters (B) has joined the staff of the Northeast Career Center in Princeton, NJ, where she provides both vocational and pastoral counseling.

Andrew G. Vaughn (B) and his wife, **Amy Scott Vaughn** ('93B), are spending the year in Israel. The recipient of a Fulbright fellowship, Andrew is conducting research and learning Hebrew at Tel Aviv University and the Albright Institute in Jerusalem. Amy is also studying Hebrew, as well as doing sermon preparation and conducting her own independent research.

1992

Douglas B. Hoffman (B) is pastoring two small United Methodist churches in East Baltimore. "[I am] richly blessed to be situated in inner-city ministry, as I had hoped," he writes.

1993

On October 1, **Roberta J. Kearney** (B) became interim director of Christian education at Pine Street Presbyterian Church in Harrisburg, PA.

Marnie M. Mullen (B) was ordained February 27 and installed as associate pastor of the Presbyterian Church of Bowling Green, Kentucky. (See also **Edwin Gray Hurley**, 1981.)

Timothy J. Smith (B) recently became church development associate with the Metropolitan New York Baptist Association.

Births

Erin Michelle to Melissa and Patrick W. ('79B) Mecham, March 15, 1994
Kristin Caroline to Susan C. Thomas ('80B) and Curt Kochner, July 23, 1993

Sarah to Felicia Stewart Hoyle and William M. Hoyle ('82B), March 9, 1994
Abbey Elisabeth to Carol and David F. ('86B) Judd, May 13, 1993
Adelina Lynn to Yolanda Perez Richards ('86B) and Kirby D. Richards ('86B), February 15, 1994

Evan Joel to Cecilia and David J. ('88B) Huegel, December 9, 1993
Teague Isaiah to Tani and Scott R. A. ('88B) Starbuck, March 17, 1994

Weddings

Judith M. Meyers ('93B) and James I. Cook ('64D), November 13, 1993
Susan Wiedl and John Adam Fischer ('73B), April 16, 1994

Caryl Raye Tipton and Robert Joe Lee ('74B, '81M), February 20, 1994
Anne C. Dunlap ('86B) and Savage C. Frieze III ('80B), May 22, 1994

Kerry E. Holder ('90B) and Frederic M. Jones, April 30, 1994
Nancy Jo Clendenin ('91B) and C. Christian Dederer, October 23, 1993

OBITUARIES**William D. Johnson, 1923BM**

William D. Johnson, who served churches in Texas, Iowa, Missouri, Ohio, and California during a ministry that spanned more than forty years, died August 23, 1993, in Duarte, CA. He was ninety-seven years old.

J. Philip Goertz, 1927B

J. Philip Goertz, who pastored churches in New York State, West Virginia, and Washington, DC, during his forty-one-year ministry, died April 24, 1993, in Beacon, NY. He was ninety-one years old. He is survived by his wife, Vera. The couple had three daughters, Elinor, Mary, and Jacqueline.

Kenneth P. Landon, 1927B

Kenneth P. Landon, a former Presbyterian missionary who during the forties and fifties was a specialist in Southeast Asian affairs for the U.S. government, died August 26, 1993, in Alexandria, VA. He was ninety years old. He is survived by his wife, Margaret (whose book, *Anna and the King of Siam*, was adapted to become the popular musical *The King and I*); two daughters, Margaret Schoenherr and Carol Pearson; and two sons, Kenneth and William.

Bruce F. Hunt, 1928B

Bruce F. Hunt, a former missionary to Korea and vice president of Koryo Seminary whose book, *For a Testimony*, recounted his imprisonment by the Japanese during World War II, died July 26, 1992, in Lancaster, PA. He was eighty-nine years old. He is survived by his wife, Katharine; a son, David; three daughters, Bertha Kinnaird, Katharine Stonehouse, and Mary Heerema; and two sisters, Margaret Dunn and Mary Cummings.

E. William Geitner, 1932M

E. William Geitner, pastor emeritus of the First Reformed Church in Little Falls, NJ, and a former army chaplain who survived the attack on Pearl Harbor, died June 22, 1993, in Maplewood, NJ. He was eighty-seven years old. He is survived by his wife, Ruth; a son, E. Peter; and four daughters, Anna Ritsema, Barbara Swart, Sharon Seavy, and Alison B. Esther.

Mary C. Prugh, 1933b

Mary C. Prugh, who for many years taught and served as a librarian in the public schools of Tiffin, OH, died May 10, 1993, in Gallup, NM. She was eighty-six years old. She was predeceased by her husband, Charles, in 1981. The couple had two children, Dorris and Margrace.

Frank D. Svoboda, 1934B

Frank D. Svoboda, a Presbyterian minister whose volunteer work toward improving the lives of Czechoslovakian peoples earned him the Religious Freedom Award from the Research Center for Religion and Human Rights in Closed Societies, died October 5, 1993, in Glen Cove, NY. He was eighty-eight years old. He was predeceased by his first wife, Helen, in 1988. He is survived by his second wife, Evelyn.

Edwin A. Shoemaker, 1935b

Edwin A. Shoemaker, who pastored churches in West Virginia, Pennsylvania, and Ohio dur-

ing his thirty-six-year ministry, died June 10, 1993, in Topeka, KS. He was eighty-three years old. He is survived by his wife, Marjorie; a daughter, Marjorie Jane; and a sister, Mary Jane Turnbull.

Maurice R. Holt, 1936B

Maurice R. Holt, who for most of his ministry served as a chaplain in the U.S. Air Force, died April 13, 1993, at the age of eighty-one. He was living in Spokane, WA, at the time of his death. He is survived by his wife, Phyllis.

W. Davidson McDowell, 1936B

W. Davidson McDowell, who for thirty-three years served as organizing pastor and then pastor of Ladue Chapel outside St. Louis, died January 30, 1993, in La Jolla, CA. He was eighty years old. He was predeceased by his first wife, Stacey, in 1990. He is survived by his second wife, Dorothy; a daughter, Sarah Anne; and two sons, David W. and William Stuart.

James F. Neill, 1936B

James F. Neill, who for twenty-two years served with fellow alumnus W. Davidson McDowell as co-pastor of Ladue Chapel outside St. Louis and was named pastor emeritus in 1973, died May 13, 1993, in Minneapolis. He was eighty-five years old. He is survived by his wife, Mary, and two daughters, Kathy Kirchner and Nancy.

Edwin R. Cowan, 1937B

Edwin R. Cowan, longtime pastor of Calvary and Trinity Presbyterian Churches in Tacoma, WA, died July 15, 1993, in Des Moines, WA. He was eighty-four years old. He is survived by his wife, Mary. The couple had two children, Roberta and Donald.

Horace W. Ryburn, 1937B

Horace W. Ryburn, a former missionary to Thailand who was principal architect of the plan that integrated the American Presbyterian Mission there with the Church of Christ in Thailand, died March 1, 1993, in Duarte, CA. He was eighty-one years old. His wife, Mary, predeceased him in 1990.

J. L. Ranum, 1938G

J. L. Ranum, who pastored churches in Montana, New York State, Wisconsin, and Minnesota during his ministry, died April 6, 1993, in Grand Marais, MN. He was eighty-nine years old. He is survived by his wife, Margaret, and two children, Paul and Peter.

Matthew Bailie, 1939G

Matthew Bailie, a native of Belfast who pastored Presbyterian churches in Ireland and Canada, died March 7, 1993, at the age of eighty. He was living in Scarborough, Ontario, Canada, at the time of his death.

Laszlo A. Borsay, 1939G

Laszlo A. Borsay, a Hungarian minister who was professor of Latin and Greek at West Virginia University for fifteen years, died August 7, 1993, in Morgantown, WV. He was seventy-eight years old. He is survived by his wife, Ilonka, and six children: Leslie ('67B), Helen Almasy, Peter (killed in Vietnam), Judy Khair, Benjamin ('81B), and Daniel.

Kermit J. Nord, 1939B

Kermit J. Nord, who pastored the First Presbyterian Church in Mineola, NY, for almost thirty years, died August 19, 1993, in Sun City, AZ. He was eighty years old. His wife, Barbara, died in October 1993. The couple are survived by two sons, John and Peter.

Robert M. Christiansen, 1941B

Robert M. Christiansen, who pastored churches in Seattle, WA, and Concord, CA, during his thirty-eight-year ministry, died April 16, 1993, in Walnut Creek, CA. He was seventy-eight years old. He was predeceased by his first wife, Constance, in 1979. He is survived by his second wife, Doris, and three children, Barbara Landreth, Keith, and Beverly Sinz.

Charles H. Davis, 1941B

Charles H. Davis, who pastored churches in Pennsylvania, Delaware, and New York State during his forty-year career, died March 12, 1993, in Broomall, PA. He was seventy-six years old. He is survived by his wife, Margaret; three sons, Peter, Richard, and John; and a sister, Dorothy D. MacCarroll.

Joseph E. Grottenthaler, 1941B

Joseph E. Grottenthaler, who served for more than twenty years as director of mission and strategy with what is now the Synod of the Trinity and organized the synod's first Town And Country Church Fellowship, died January 30, 1993, in Harrisburg, PA. He was eighty years old. He is survived by his wife, Hilda. A son, Joel, predeceased him in 1987.

Frederick J. Allsup, 1942B

Frederick J. Allsup, who pastored churches in New York State, New Jersey, and Connecticut, died February 24, 1993, in Hamburg, NJ. He was seventy-six years old. He was predeceased by his wife, Margaret, in 1992. The couple had one daughter, Catherine.

B. Frank Moss Jr., 1943M

B. Frank Moss Jr., who for more than twenty years pastored North Presbyterian Church in Denver, died September 11, 1993, at the age of eighty-five. He was living in Hermiston, OR, at the time of his death. He and his wife, Helen, had two children, Lois and Benjamin III ('62b).

Elwood F. Reeves, 1943B

Elwood F. Reeves, a Presbyterian minister and a lawyer who during his thirty-four-year ministry pastored several churches in Pennsylvania and taught at Temple University in Philadelphia, died April 26, 1993, in Broomall, PA. He was ninety years old.

C. Duncan Farris, 1946M

C. Duncan Farris, who pastored several churches in Ontario, Canada, during his forty-three-year career, died April 20, 1993, in London, Ontario. He was seventy-three years old. He is survived by his wife, Pauline; two sons, Robert and David; and two daughters, Marguerite Campbell and Anne Church.

Norman A. Krebbs Jr., 1946B

Norman A. Krebbs Jr., who pastored several Presbyterian churches and for twelve years

chaired the Department of Philosophy at Whitworth College in Spokane, WA, died July 18, 1993, in Seattle. He was seventy-two years old. He is survived by his wife, Rachel, and a daughter, Karen MacLeod.

Robert W. McClellan, 1946B

Robert W. McClellan, who pastored churches in Pennsylvania, California, and Hawaii during his thirty-nine-year ministry, died April 28, 1993, in Pasadena, CA. He was seventy-one years old. He is survived by his wife, Mildred, and two daughters, Nancy Reeves and Kathleen Pickard.

David A. Neely, 1946B, 1953M

David A. Neely, a former missionary to Africa who taught for many years at Dager Theological Seminary in Cameroun, died March 27, 1993, in Lakeland, FL. He was seventy-two years old. He is survived by his wife, Margaret, and three children, Mary Elizabeth, Deborah Anne, and John Mark.

E. H. Gartrell Jr., 1948M

E. H. Gartrell Jr., who served as a missionary to Brazil for more than thirty years, died April 29, 1993, in Montreat, NC. He was seventy-five years old.

Agnes K. Smith, 1948E

Agnes K. Smith, a former director of religious education at Presbyterian churches in Minnesota, Alaska, New Jersey, and Ohio who later served as secretary of the Synod of the Trinity, died April 22, 1993, in Camp Hill, PA. She was seventy-one years old.

Wallace W. Williams, 1949B

Wallace W. Williams, who served most of his ministry in Brazil as pastor of the Union Church of Rio de Janeiro, died March 18, 1993, in Rio de Janeiro. He was seventy years old. He is survived by his wife, Isabel, and three children, Wallace Jr., John Stephen, and Mary Bradford Arnaud.

John E. Adams, 1950B

John E. Adams, who directed the Holt International Children's Services for thirteen years and helped the organization to develop a global reputation, died April 5, 1993, in Eugene, OR. He was sixty-nine years old. He is survived by his wife, Janet, and four children, John, Stephen, David, and Nancy.

M. Dale Larew, 1950M

M. Dale Larew, who pastored Baptist churches in Texas, Tennessee, and North Carolina during his ministry, died May 24, 1993, in Hudson, NC. He was seventy-two years old. He is survived by his wife, Jo. The couple had two children, Jodie and Gilbert.

Richard Neuendorffer, 1952B

Richard Neuendorffer, a former mechanical engineer who served as international marketing manager for General Dynamics in Paris and Brussels and later as marketing manager for Perry Corporation in New York State, died August 2, 1993, at the age of sixty-nine. He was living in Huntington, NY, at the time of his death. He is survived by his wife, Mary Helen;

three daughters, Carol Ziegenhagen, Helen Esther Collet, and Jean Bubriski; a sister, Ruth; and two brothers, Joseph and Carl.

John W. Crandall Jr., 1953B

John W. Crandall Jr., who pastored several churches in New York State and also maintained a private practice in psychotherapy, died March 18, 1993, at the age of sixty-seven. He was living in Glen Head, NY, at the time of his death.

John R. Wilcox, 1954B

John R. Wilcox, who pastored churches in New Jersey and Ohio before becoming senior pastor of Central Presbyterian Church in Denver, died March 19, 1993, shortly after announcing his retirement. He was sixty-five years old. He is survived by his wife, Sue ('54E); a son, George ('84B); and three daughters, Marysue Huckabee, E. Elizabeth Amich, and Sally.

Howard B. Day Jr., 1955B

Howard B. Day Jr., pastor emeritus of Montgomery Presbyterian Church in Belleville, NJ, died May 20, 1993, in Mayodan, NC. He was sixty-three years old. He is survived by his wife, Eveline, and three children, David, Ruth, and Andrew.

Robert S. Beaman, 1958M, 1961M

Robert S. Beaman, who pastored several Presbyterian churches in Monmouth County, NJ, and published numerous articles in historical and religious journals, died August 19, 1993, in Hightstown, NJ. He was sixty years old. He is survived by his wife, Josephine.

James V. Beardsley, 1958B

James V. Beardsley, who pastored three Presbyterian churches in North Dakota and later served as a neuropsychologist at the Gunderson Clinic in La Crosse, WI, died June 2, 1993, in La Crosse. He was sixty years old. He is survived by his wife, Judith; a son, James O.; a daughter, Beth Taylor; three stepdaughters, Stephanie Nievinski, Jennifer Mrachek, and Melissa Mrachek; and a sister, Dorothy Mitchell.

Edmund A. W. Millet, 1958M, 1978p

Edmund A. W. Millet, urban missioner of the Detroit Conference of the United Methodist Church, died April 1, 1993, in Detroit. He was sixty-three years old. He is survived by his wife, Edna, and three children, Bronwen, Peter, and Philip.

Roderick Pettigrew, 1959G

Roderick Pettigrew, who for twenty-seven years pastored the linked parishes of Dalbeattie Park and Kirkgunzeon in Scotland, died August 7, 1993, in Dalbeattie, Kirkcudbrightshire, Scotland. He was sixty-four years old. He is survived by his wife, Christina.

Spencer W. Marsh Jr., 1961B

Spencer W. Marsh Jr., a longtime Presbyterian minister who served as a consultant for the popular TV show "All in the Family" and subsequently wrote the best-selling *God, Man, and Archie Bunker*, died February 1, 1993, in Seattle. He was sixty-two years old. He is survived by

his wife, Doris, and three daughters, Wendy, Sharee Morris, and Julie Hoodenpyle.

Ralph L. Taylor, 1961U

Ralph L. Taylor, professor emeritus of Rutgers University who served there for many years as associate vice president of student affairs, died June 26, 1992, at the age of seventy. He was living in Destin, FL, at the time of his death. He is survived by his wife, Anne; three sons, Scott, James, and Ralph; and three daughters, Bonnie Smart, Janet Wham, and Ruth Anne ('85B).

Frederick J. Bolton, 1964D

Frederick J. Bolton, a former Lutheran pastor who taught at St. Olaf College in Minnesota for almost thirty years, died April 27, 1993, in Northfield, MN. He was sixty-seven years old. He is survived by a son, David, and two daughters, Lisa Young and Jennifer Bestul.

S. David Swinehart, 1966B

S. David Swinehart, pastor of Allen Park Presbyterian Church in Allen Park, MI, died January 24, 1993, at the age of fifty-two. He is survived by his wife, Marcia, and two children, Todd David and Stephen Arthur.

Jesse F. Owens, 1968M

Jesse F. Owens, who pastored A.M.E. churches in Massachusetts, Connecticut, and New Jersey and served as dean of two ministerial training institutes, died January 16, 1993, at the age of ninety. He was living in Asbury Park, NJ, at the time of his death. He is survived by his wife, Lela, and his brother, Earl.

Daniel F. Blackwell, 1973B

Daniel F. Blackwell, a former teacher at the Ciba-Geigy Language Institute in Basel, Switzerland, who wrote two books on medieval theological studies, died February 15, 1993, in Woodbury, NJ. He was forty-six years old. He is survived by his mother, Walter Mae, and a sister, Linda.

William T. Sweeney, 1975M

William T. Sweeney, who spent most of his ministry teaching and administering in seminaries and universities, died in Philadelphia on April 22, 1993 -- just a month shy of his fiftieth anniversary as a Vincentian priest. He was seventy-eight years old. He is survived by three sisters, Helen C. Williams, Catherine M. Sweeney, and Edna Callaghan.

Bonnie Lee Benka, 1981U

Bonnie Lee Benka, head of periodicals at the library of Trenton State College in New Jersey and organizer of the first Self Help Hearing Group in Trenton, died August 13, 1993, in Palmer Township, NJ. She was fifty years old. She is survived by her parents, Stephen and Wilma.

Joseph E. Trimble, 1990m

Joseph E. Trimble, rector of All Saints Episcopal Church in Lakewood, NJ, died in April 1993 in Lakewood. He was sixty-two years old. He is survived by his wife, Virginia; a son, Joseph E. III; and two daughters, Sarah Screni and Pamela Eisenberg.

In Memory of:

The Reverend Albert J. Albano ('84B) to the Scholarship Fund
 The Reverend Mitchell T. Ancker ('31B) to the Scholarship Fund
 The Reverend Robert S. Beaman ('58B, '61M) to the Speer Library Endowment Fund for Books
 Mr. Michael Drew Dumond to the Dr. Gustav C. Nelson Scholarship Endowment Fund
 The Reverend Dr. William H. Felmeth ('42B) to the William Harte Felmeth Chair for Pastoral Theology, the Reverend Dr. William H. Felmeth Memorial Scholarship Endowment Fund, the Harwood and Willa Childs Memorial Scholarship Endowment Fund, and the Annual Fund
 Dr. Norman Victor Hope to the Norman V. Hope Memorial Scholarship Endowment Fund
 The Reverend Dr. Toyohiko Kagawa ('15M) to Princeton Theological Seminary

Mrs. George W. Loos Jr. to the Annual Fund
 Mrs. Ruth MacCalmont to the Alumni/ae Roll Call
 The Reverend George J. Moffat ('45B) to the Annual Fund
 The Reverend and Mrs. Ernest Moritz to the Annual Fund
 The Reverend David M. Rogge ('66B) to the Alumni/ae Roll Call
 The Reverend William L. Slemp ('63B) to the Alumni/ae Roll Call
 Miss Isabelle Stouffer to the Speer Library Expansion Fund
 Mr. Charles B. Stroll to the Harwood and Willa Childs Memorial Scholarship Endowment Fund
 The Reverend Dr. Daniel C. Thomas ('44B) to the Reverend Dr. Daniel C. Thomas Memorial Scholarship Endowment Fund and the Harwood and Willa Childs Memorial Scholarship Endowment Fund
 The Reverend Wallace W. Williams ('49B) to the Alumni/ae Roll Call

Mr. Richard G. and Ms. Kathleen S. Van Dyke to the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

In Honor of:

Ms. Judith Cuthbertson ('94B) to the Scholarship Fund
 Elizabeth Presbytery Men's Council to the Alumni/ae Roll Call
 Dr. Freda A. Gardner to the Annual Fund
 The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Library
 The Reverend Dr. Bryant M. Kirkland ('38B) to the Speer Library Expansion Fund and the Annual Fund

In Appreciation of:

The Reverend Dr. Frank S. Hamilton ('55B) to the Annual Fund

I N V E S T I N G I N M I N I S T R Y



By Chase S. Hunt

LIFE INCOME OPPORTUNITIES

Increasing attention is being given these days to life income plans as a means of making charitable gifts. If you are among the growing number of our alumni/ae and friends who find this concept appealing, you may wish to know more about the life income possibilities available through the Seminary's Planned Giving Program. Besides having the satisfaction of supporting the Seminary's mission of preparing men and women for service to the church, those who enter into life income arrangements with our institution can often enhance their income and take advantage of tax benefits allowed by law to encourage charitable giving.

Here are the main features of these plans. A gift is given to the Seminary in return for income payments to the donor for life or, in some instances, for a period of years. This arrangement is expressed in a formal agreement and entitles the donor to a charitable deduction for income tax purposes in the year of the gift. If the entire deduction cannot be used in that year, it may be carried over for up to five years. A beneficiary, such as a spouse, may also be provided for in a life income agreement.

Upon the death of the donor or of any beneficiary covered by the agreement, the principal becomes the property of the Seminary to be used according to the wishes of the donor. If no particular use is specified in the agreement, the principal is used at the discretion of our trustees.

Life income gifts may be made in the form of cash, appreciated securities, or other appreciated property. In the latter two instances, the gift is fixed at its fair market value and the capital gain tax that the donor would otherwise pay is avoided. (An exception to this involves Charitable Gift Annuities, in which the capital gain impact is greatly reduced but not avoided altogether.) A life income arrangement also frees the donor of investment and management responsibilities and carries with it federal estate tax benefits.

All donors entering into life income agreements with our institution must be fifty years of age or older, as must all beneficiaries. There are also minimum dollar amounts to be observed in connection with the various arrangements we offer. In addition, such arrangements can be incorporated into a person's will to benefit a spouse and/or other survivor.

The Reverend Chase S. Hunt, director of development, administers the Seminary's Planned Giving Program. If you would like more detailed information about the life income plans offered by the Seminary, please contact him at 609-497-7756.

CON ED CALENDAR



September

- 26-29 "Lawsuits against Clergy and Religious Bodies: How to Understand Them and Prevent Them"
(Ronald K. Bullis and Cynthia Mazur)

October

- 3-5 "Learning the Language of Recovery"
(Byron D. Leisure and Galen Tinder)
- 4 "Themes from Romans for Ministry"
(J. Christiaan Beker)
- 4-7 "Problem-Solving in Voluntary Institutions"
(John C. Talbot)
- 10 "Creating a Climate for Peacemaking:
(Richard L. Killmer)
- 12-13 "Bio-Medical Ethics: Wrestling with Today's Complex Ethical Questions"
(William F. May)
- 14-15 "Anglican, Methodist, and Calvinist Roots of Worship"
(Charles Wesley Society)
- 17 "Reclaiming Christmas"
(Brian Blount)
- 17-20 "Pastors as Reflective Leaders: Biblical Perspectives and Twenty-first-Century Horizons"
(Jack Stewart and Robert Coughenour)
- 18 "Branches, Messengers, Victory Parties, and Small Towns: Old Testament Images for Preaching Advent Hope"
(Dennis T. Olson)
- 24-28 "Interim Ministry — Phase III"
(Philip U. Martin and Edith A. Gause)
- 25-27 "The Christian Encounter with Asian Religions"
(Samuel H. and Eileen Moffett)
- 25-28 "Ministering to the Emotional Needs of Congregations"
(John C. Talbot)
- 31 "Interim Ministry — Orientation"
(Philip U. Martin)
- 31-Nov. 1 **Off-Campus Seminar (Montreat, NC)**
"Branches, Messengers, Victory Parties, and Small Towns: Old Testament Images for Preaching Advent Hope"
(Dennis T. Olson)
- 31-Nov. 3 "Equipping Small Rural and Urban Congregations for Ministry in Changing Times"
(Carl H. Geores Jr.)

Princeton Theological Seminary
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Princeton, New Jersey 08542-0803

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Alumni/ae News

 PRINCETON THEOLOGICAL SEMINARY 

Vol. XXXII, No. 3

Fall 1994



A LINK
TO THE
PAST,
A
BRIDGE
TO THE
FUTURE

*Luce Library opens
at Princeton*

Fall 1994



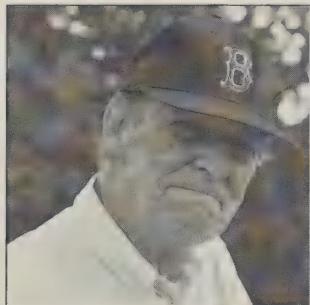
photo by The Leigh Photographic Group

The 1994-95 Princeton Theological Seminary faculty includes, left to right: Top row: Bruce McCormack, Andrew Adam, Richard Whitaker, Jimmy Jack Roberts, Brian Blount, James Armstrong, Geddes Hanson, Janet Weathers, Jane Dempsey Douglass, James Kay, Paul Rorem, Charles Ryerson III, Dennis Olson, J. Randall Nichols. Third row: Richard Fenn, G. Robert Jacks, J. Wentzel van Huyssteen, Max Stackhouse, Leonora Tubbs Tisdale, Nancy Duff, John Stewart, Thomas Long, Katharine Doob Sakenfeld, David Weadon, Mark McClain-Taylor, Donald Capps. Second row: Charles Bartow, Richard Osmer, James Loder, David Willis-Watkins, Deborah van Deusen Hunsinger, James Deming, Peter Paris, Daniel Migliore, Alan Neely. Bottom row: Ulrich Mauser, Julie Duncan, Carol Lakey Hess, Sang Hyun Lee, Diogenes Allen, Abigail Rian Evans, Thomas W. Gillespie, Elsie Anne McKee, Elizabeth Gordon Edwards, Kathleen McVey, Patrick Miller, Choon Leong Seow, Beverly Roberts Gaventa. Not pictured: James Charlesworth, Conrad Massa, and James Moorhead.

On the Cover: A bridge links Speer Library with the Henry Luce III Library, which opened this December at Princeton Theological Seminary. Story on page 11. Photo by Gina Hilton.

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Alumni/ae News

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FEATURES**"Students are the Crown of My Career"/6**

Retiring New Testament Professor J. Christiaan Beker looks back at the students and the theology of his thirty Seminary years.

by Barbara Chaapel

"No Easy Answers"/8

A medical ethicist and a physician join forces to teach Summer School students about life, death, and faith.

by Barbara Chaapel

"An Oasis for the Heart"/11

The Henry Luce III Library has opened, and Princeton students and faculty are reveling in a wealth of new space and resources.

by Ingrid Meyer

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FROM THE PRESIDENT

Dear Colleagues:

This issue of the *Alumni/ae News* features delightful events on campus this fall.

On a beautiful October afternoon we dedicated the Henry Luce III Library—a splendid facility that will enhance faculty and student research at the Seminary.

Later the same week the Donald Macleod Lectures on Preaching, made possible biennially by a generous endowment from the Community Congregational Church of Short Hills, New Jersey, were given by Professor David Bartlett of the Divinity School at Yale University.

The Reverend Joel Mattison, M.D., and Professor Nancy Duff taught a course on medical ethics during the Summer School, bringing the realities of medical practice and the wisdom of Christian theology to bear upon the crucial ethical issues entailed in modern medicine.

How the Seminary maintains and improves its lovely campus is attested in the story of the refurbishing of two historic buildings: the renovation of Brown Hall last summer and the repointing of the stonework on Alexander Hall this year.

The distinction of the Seminary's faculty is attested by the awards received by Professors Jane Dempsey Douglass (Church History) and J. Wentzel van Huyssteen (Theology and Science).

Each of these articles and news items offers evidence of a lively institution that continues, now in its 183rd year, to serve the Lord Jesus Christ by preparing church leadership. I trust that you will sense the vitality of Princeton Theological Seminary from these lines.

Sincerely yours,

A black and white portrait photograph of Thomas W. Gillespie. He is an elderly man with glasses, wearing a dark suit jacket, a white shirt, and a dark tie. He is looking slightly to his left.

Thomas W. Gillespie

Thomas W. Gillespie

Short Hills Lecture Series

David L. Bartlett, Lantz Professor of Preaching and Communication at Yale Divinity School, gave the Donald Macleod/Short Hills Community Congregational Church Preaching Lectures on October 19 and 20.



photo by Krystin Granberg

The Macleod/Short Hills Lecture Series was founded to honor Donald Macleod, right, who taught at Princeton for thirty-six years.

Bartlett's topic was "Preaching as Interpretation." An ordained Baptist minister, Bartlett earned his Ph.D. in Yale's Department of Religious Studies. He is the author of *Fact and Faith, Paul's Vision for the Teaching Church*, and *The Shape of Scriptural Authority*.

The Macleod/Short Hills Preaching Lectureship was established by Community Congregational Church in Short Hills, New Jersey, to honor Donald Macleod, the Francis Landey Patton Professor of Preaching and Worship Emeritus at the Seminary. Every two or three years, the lecture series brings an outstanding preacher or preaching instructor to the Seminary campus.

President, Professors Win Awards

Seminary President Thomas W. Gillespie and Seminary professors J. Wentzel van Huyssteen and Jane Dempsey Douglass were recently honored for their work in the church and the academy.

Gillespie was awarded an honorary Doctor of Theology degree by the Faculty of Theology of Gáspár Károli Reformed University in Budapest, Hungary, on June 24.

The Reverend Dr. Janos Pasztor presented the degree to Gillespie, saying that the president of Princeton "has always turned with interest, love, readiness, and help towards us, the Hungarian Reformed Church." Pasztor also cited Gillespie's leadership as one of the reasons why "Princeton has simultaneously been a

stronghold of Reformed theology and a place of ecumenical openness."

Many students, pastors, and professors from Hungary have studied and taught at Princeton Seminary during Gillespie's tenure.

Gillespie was also given an honorary doctorate from Soong Sil University in Seoul, South Korea, on October 10. The degree, which was presented by university President Song-Chin Kim on the ninety-seventh anniversary of the school's founding, cited Gillespie for his contributions "to the growth of Christianity in Korea by the cultivation of Korean church leaders and the continuing education of Korean pastors."

"The Korean church feels very connected to Princeton," said Sang H. Lee, who accompanied Gillespie. Lee is the Kyung-Chik Han Professor of Systematic Theology and director of the Seminary's Asian American Program. "The degree conferred on President Gillespie is their way of showing appreciation of the fact that such a large number of Koreans and Korean Americans have studied at Princeton. Literally hundreds of Korean clergy and lay persons have come here for continuing education while Dr. Gillespie has been president."

Two faculty members have also received awards.

J. Wentzel van Huyssteen, the Seminary's James I. McCord Professor of Theology and Science, received two awards from the Templeton Foundation. The first was for his course "The New Physics in Theological Perspective" and included a \$5,000 prize. The award went to five professors of religion and science who teach at universities around the world. Van Huyssteen was the only recipient who

teaches at a seminary. Earlier this year, van Huyssteen's inaugural lecture "Theology and Science: A Quest for the New Apologetics" also won a \$2,000 prize from the Templeton Foundation.

Jane Dempsey Douglass, professor of historical theology at the Seminary,

received an honorary Doctor of Theology degree from the University of Geneva in Switzerland in June. The degree was especially meaningful to Douglass, a John Calvin scholar, because Calvin founded the academy that was the predecessor to the University of Geneva. Douglass, who is also president of the World

Alliance of Reformed Churches, is the author of *Women, Freedom and Calvin*. Her courses at Princeton include "History of Women in the Church: Renaissance and Reformation," "Reformation Research," and "The Theology of Luther."

Changes At Princeton

Seminary President Thomas Gillespie has announced the promotion of Dennis T. Olson to associate professor of Old Testament. Olson's primary teaching interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology.

Kenda Creasy Dean has been appointed assistant director of the School of Christian Education. David H. Wall, former director of the Summer School and former assistant director of the School of Christian Education, has been named program coordinator for continuing education, and John J. M. O'Brien-Prager is the new director of professional studies. Prager



photo by Sang H. Lee

President Thomas W. Gillespie greets PTS Distinguished Alumnus Kyung-Chik Han.



Jane Dempsey Douglass was honored by Switzerland's University of Geneva for her work on John Calvin.



Dennis T. Olson is a new associate professor of Old Testament.

photo by Krystin Granberg

Touring Choir Schedule

The Princeton Seminary Touring Choir may be coming to a church near you! Directed by C. F. Seabrook Director of Music David Weadon, the Touring Choir has a long history. It began as an all-male choir in 1940 and disbanded in 1970; it was re-established in 1993. Last year, the Touring Choir sang in the Madison Avenue and Fifth Avenue Presbyterian Churches in Manhattan, and in the National Presbyterian Church in Washington, D.C., among others.

The 1994-95 Touring Choir schedule is printed below. Please call Carol Belles, chapel secretary, for more information.

October 2	West Trenton Presbyterian Church, West Trenton, NJ
October 9	First Presbyterian Church, Metuchen, NJ
October 16	Grace Baptist Church, Trenton, NJ
October 23	Westfield Presbyterian Church, Westfield, NJ
October 30	Riverside Presbyterian Church, New York, NY (morning) Second Presbyterian Church, New York, NY (afternoon)
November 6	First Presbyterian Church, Greenwich, CT
November 13	Bryn Mawr Presbyterian Church, Bryn Mawr, PA
November 20	Slackwood Presbyterian Church, Lawrenceville, NJ (morning) Monroe Village, Jamesburg, NJ (afternoon)
December 4	Noroton Presbyterian Church, Darien, CT
December 11	First Presbyterian Church, Cranbury, NJ
January 29	First Presbyterian Church, Bordentown, NJ (morning) Princeton Korean Presbyterian Church, Plainsboro, NJ (afternoon)
February 5	First Presbyterian Church, Levittown, PA
February 12	The Reformed Church, Somerville, PA
February 19	First Presbyterian Church, Red Bank, NJ
February 26	Prince of Peace Lutheran Church, Princeton Junction, NJ
March 5	Frenchtown Presbyterian Church, Frenchtown, NJ
March 12	Madison Avenue Presbyterian Church, Baltimore, MD
March 19	First Presbyterian Church, Philadelphia, PA (morning) Nassau Presbyterian Church, Princeton, NJ (evening)
March 26	Rye Presbyterian Church, Rye, NY
April 2	Lower Brandywine Presbyterian Church, Centerville, DE
April 9	Second Presbyterian Church, Rahway, NJ
April 23	First Presbyterian Church, Dunellen, NJ



Princeton Seminary's Touring Choir performs at churches all over the east coast.

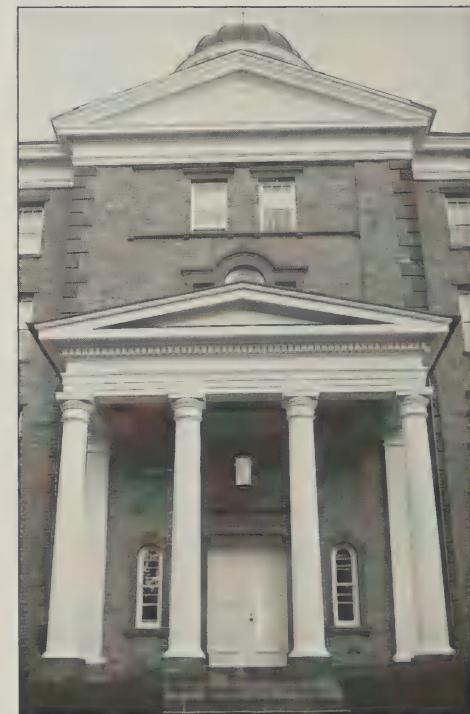
was formerly the director of annual giving.

"The Seminary is blessed to have such faculty and administrative colleagues, and I look forward to being associated with them in the coming years," Gillespie said.

Brown Hall Restoration Wins Historical Society Award

The Historical Society of Princeton has given Princeton Seminary a Preservation Award for its restoration of Brown Hall.

The Seminary began the restoration of the historic building in 1991 by identifying the original stonework and preparing mockups of how Brown Hall had initially appeared. Workers then restored the building to its original appearance. They used a historical technique called "ribbon pointing" to make the stones look bigger, and a coating of red mortar to match the original reddish color of the building's exterior.



Seminary workers renovated Brown Hall to look as it did when it was first built.

Seminary workers then repaired and replaced the building's woodwork, gutters, and downspouts. The interior of the building underwent a complete mechanical and electrical upgrade to fit the needs of the students who now live in Brown.

Brown Hall's facelift was completed in 1993. A similar restoration of Alexander Hall was finished in October.

Seminary Saturday

Adults and young people from churches throughout New Jersey and nearby states came to Seminary Saturday, a day-long community-outreach program held October 22. The program is organized every fall by Vice President for Seminary Relations Fred W. Cassell.

Student guests of the Seminary attended a symposium called "Student to Student: What's it Take to be a Minister?" Adults heard a presentation—"Ministers: Trained Not Born"—by President Thomas W. Gillespie and professors Charles L. Bartow, Abigail Rian Evans, James F. Kay, and Alan P. Neely. Both groups heard the Seminary's Touring Choir, toured the campus (including the newly dedicated Luce Library), and watched Princeton beat Harvard, eighteen to seven, in an afternoon football game at Princeton University's Palmer Stadium.

Listening Library Available

The Listening Library is a collection of tapes of speeches made by visitors, both

famous and relatively unknown, to the Princeton campus. It also includes presentations by administrators and faculty. Many alumni/ae have asked for the Listening Library Catalog of Recordings, perhaps in response to the winter 1994

Alumni/ae News article about the collection. The Seminary has recently created a new edition of the catalog, which includes presentations made through April 1994.

The new catalog costs \$4. To order it, contact:

The Listening Library
Media Services Center
Templeton Hall, Room G-04
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803



Young and old alike joined forces to enjoy Seminary Saturday.

CD And Tape Of Seminary Singers

Now's the time to order "Hark! A Thrilling Voice is Sounding," a collection of hymns and hymn anthems sung by the twenty-one voices of Princeton's Seminary Singers. The choir is one of three at Princeton.

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Calcutta Professor Visits Campus

The Reverend Dr. Somen Das, a pastor from Calcutta, India, returned to his alma mater in October to deliver the Students' Lectures on Missions. His lecture topic was "A Theology and Ethics of Christian Mission from the Third World Perspective."

Das is principal and professor of theology and ethics at Bishop's College in Calcutta, India. He is also a pastor in the Church of North India, secretary of its theological commission, and vice president of the Diocese of Calcutta.

Das received his Th.M. from Princeton Seminary in 1967.

British Academy Honors Metzger

The British Academy has presented retired Princeton professor Bruce Metzger with this year's Burkitt Medal in Biblical Studies. Metzger is the Seminary's George L. Collord Professor of New Testament Language and Literature Emeritus.

The Academy cited Metzger for his "long life of scholarly activity...very few living scholars have an equally wide and deep knowledge of the manuscript tradition of the biblical texts."

The Burkitt Medal takes its name from Francis Crawford Burkitt, a Cambridge University professor who arranged to have bronze medals presented to outstanding biblical studies scholars. Metzger is the third American to win the prize.

Buechner Visits Campus

Acclaimed writer and Presbyterian minister Frederick Buechner visited Princeton on November 7 and 8, to the delight of students and autograph seekers alike. Buechner is the best-selling author of many theological books; his informal but profound style has made him popular both within and outside of the church community.

Buechner gave a continuing education seminar called "What Should Be Preached Today?" on November 8. (Reservations for Buechner's talk came in quickly. He spoke to eighty participants, which is

more than twice the number that usually attend individual continuing education events.) Buechner also met with field education students and supervisors for an informal question-and-answer session on the evening of November 7.

Buechner is the author of the biographical *Now and Then*, and of the nonfiction books *Wishful Thinking*, *A Room Called Remember*, and *Telling the Truth*, among others. He has also written a number of novels. He lives and writes in Vermont. ■



Best-selling author Frederick Buechner gave both a seminar and autographs during his recent visit to the campus.

photo by Keith Kerber

By Barbara Chaapel

In June 1994, Dr. J. Christiaan Beker, a man who taught the New Testament to generations of Princetonians, retired from thirty years of teaching at Princeton Seminary as the Richard J. Dearborn Professor of New Testament Theology. He is a fellow at the Center of Theological Inquiry in Princeton during the current academic year. In the following interview, he shares some of his thoughts on his career at the Seminary.

Alumni/ae News: Why did you choose to teach New Testament?

► **Beker:** What really happened is that I chose to study theology instead of becoming a lawyer. That change was a result of my German experience in World War II. It made me decide that the only reality there was was the reality of God. When I was nineteen, I was forced to leave Holland and go to work on U-boats in a submarine factory in Germany to support the Nazi war effort. I also experienced heavy bombardments while I was in a Berlin hospital. Subsequently, my life was chaotic, really, and I finally decided that the New Testament was the best resource for rethinking my faith. I suppose my call to teach theology began in those experiences.

AN: Of the courses you have taught, which ones stand out in your mind and why?

► **Beker:** The most challenging course, and the most rewarding one, has been Orientation to New Testament Studies. The challenge was to begin to prepare people concretely for their ministerial task. Since the thrust of the academy is toward the narrowing of focus that comes with specialization, it was always refreshing on the first day of class to find out that M.Div. students were looking for something else—namely, whether the New Testament had a message for the church today.

I remember that students often protested the level of teaching in the course, explaining that many of the lectures were of no use for their work in the church. The traditional introductory questions were often addressed without relevance for

"Students Are The Crown Of My Career"

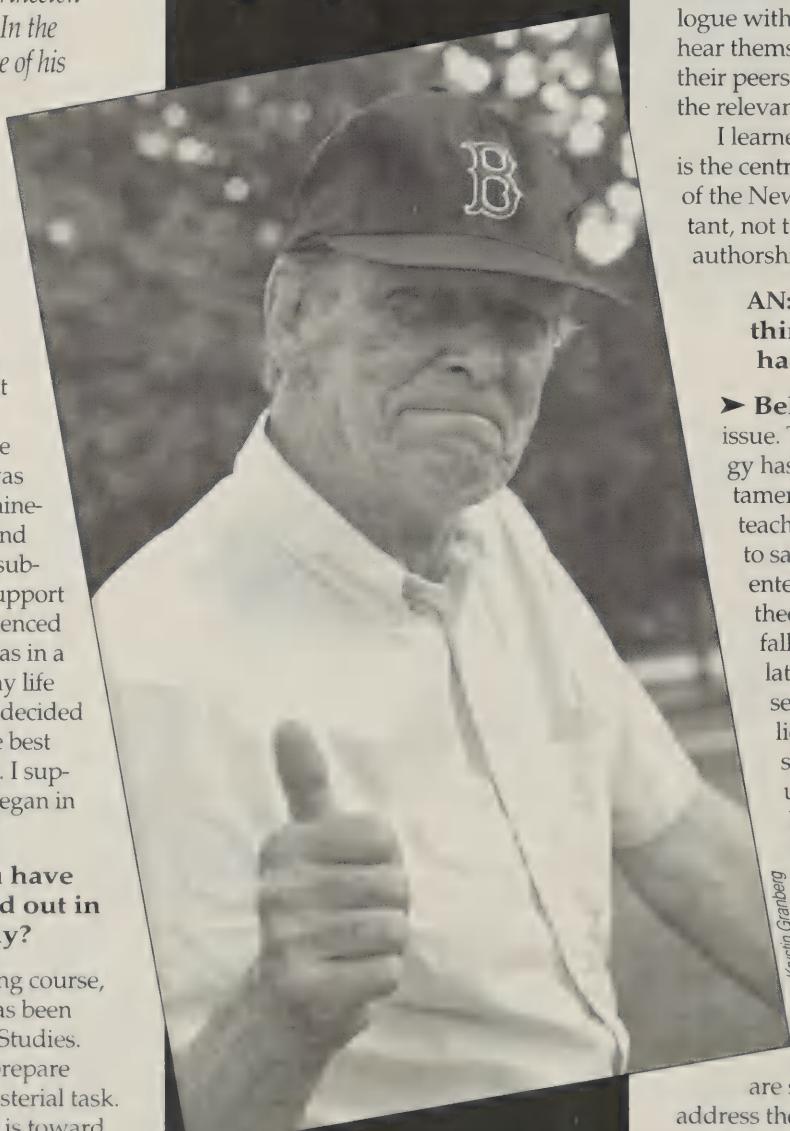


photo by Krystin Granberg

New Testament Legend Retires After 30 Years

their ministry. Attention to source criticism and narrow literary and historical issues didn't seem to match well with their needs.

AN: How did you respond to this critique?

► **Beker:** Over the years, I found that the precepts were the most important part of the course. There I could engage in dialogue with students. They could, so to say, hear themselves talk and be evaluated by their peers. The discussion always led to the relevance of the text for their lives.

I learned from my students that it is the central message of the various books of the New Testament that is most important, not the traditional questions of authorship and historical situation.

AN: What message do you think the New Testament has for the church today?

► **Beker:** Message is a difficult issue. Traditionally, systematic theology has pointed the way for New Testament studies. In my early years of teaching, systematic theology was, so to say, the queen of the theological enterprise. It mandated to biblical theology the way to go. But this has fallen apart. Now we have an isolation of the several fields in the seminary curriculum, and the biblical field receives little help from systematic theology. This leaves us with the question of how the biblical department can be both historical and theological. Or, how do we integrate the two?

It is interesting to me that the content of theology has been shifted to second place behind hermeneutics. We have a prevalence of hermeneutical theories, and they are so abundant they often fail to address the issue of message.

It's not clear to me to what extent they contribute to the content of the New Testament message. The more hermeneutics we have, the less authority the New Testament seems to have. It's as if the authority of the New Testament has evaporated in the minefield of theories.

AN: What about your own hermeneutics?

► **Beker:** My own hermeneutics have concentrated on the relation of coherence

and contingency. That correlation says that there is a stable and normative content of the scriptural witness, an abiding authority of Scripture (coherence) and a historically particular situation in which the hearer finds himself or herself (contingency).

I think this very much meets today's church where it is. People are longing for a stable, authoritative core in the Bible, yet that core must relate to very diverse human experiences.

AN: What is the state of New Testament studies in the academy today?

► **Beker:** I think there has been a trivialization of the religious stance in the academy. Many biblical scholars are voyeuristic, looking more and more at only the details of texts, and looking at the texts from a distance, like peeping Toms. There is no personal engagement with the text.

If I say, as I did at a recent meeting of the Society of Biblical Literature, that I look at these things as a Christian, people look at me in astonishment. I actually received letters after I made that statement, letters applauding me for my courage, of all things. That amazed me and is a sad comment on how the academy views faith statements.

AN: What changes have you seen in the student body at Princeton during your years of teaching here?

► **Beker:** In the thirty years I have taught at the Seminary, the changes have been remarkable. In the '60s and '70s, the focus was more on what was going on in the world around us, rather than plumbing the depths of the theological disciplines. Events in society, like Vietnam and civil rights, required immediate responses, and the academy seemed ill-prepared to give them. These were terribly interesting years, if not academically fruitful.

Another change I've seen is the place of women and minorities. When I first came in 1964, the role of women on campus was very subdued. They were sequestered away in Tennent Hall and were not supposed to make a lot of noise in class, which they didn't! I remember a male student saying he was afraid to date female seminarians because of their intelligence.

There was only one woman on the faculty — Freda Gardner. That has changed immensely, as has the number of African American students. Now it seems we do

not admit African Americans just as a charitable gesture, but for our own sake as a theological community. Ethnic minorities and women have made this a more dynamic place. Heterogeneity is crucial for the theological enterprise.

The depth and height of my experience has been the bond with the students. They have taught me a lot and I have enjoyed them a lot. I am a populist, on the ground floor of life with my students, always in dialogue with them. More than my writing and my reading, they have been the crown of my career.

The texture of the student body has also been rewoven by the older students, people who have changed vocations. We also have more of what I would call "evangelical enthusiasts." These students bring strong faith but often know very little about the Bible and the sources of the Christian tradition.

AN: What do you think is a seminary's basic task?

► **Beker:** The seminary's job is to teach clergy to bring the richness of the Christian tradition into the mainstream of the church and of life. If we do our job well, people will hear preaching that helps them read and understand the Bible for themselves. And I mean the basic themes and messages of the Bible, not just isolated texts. If we do not do our job well, people will have no trust in biblical authority and be left with *Time* magazine and their own imaginations for finding truth.

AN: You recently spoke at a Philadelphia Presbytery conference on the issue of homosexuality.

► **Beker:** My presence at that conference was directly related to my herme-

neutic of coherence and contingency. It seems to me that Presbyterians confuse the two when they interpret a few New Testament texts dealing with homosexuality using a literalistic hermeneutic. They try to make these few texts part of the *coherent* message of the Gospel. But they are really part of its contingent message.

I further believe that a literalist interpretation is prompted by the homophobia of our culture that is imposed on a discussion of Scripture. People make up their minds about homosexuality on grounds other than biblical grounds and then try to get support for their position from Scripture.

I believe that we have all become naught before the cross of Christ and have all been raised as new children of God. We are all beggars in God's grace. So I cannot blame any of my brothers or sisters for a sexual orientation different from my own.

AN: What plans do you have for the future?

► **Beker:** I am interested in producing a biblical theology. My ultimate aim is to rediscover the relationship between the Old and New Testaments. I do not think the old "promise-fulfillment" model of how the Old Testament relates to the New Testament works.

I would like to see if a theocentric, rather than a Christocentric, emphasis is what holds the Scriptures together. There is an essential role for the Old Testament in New Testament theology that has to do with an emphasis on the sacredness of creation. Creation/redemption can only be correctly seen if the God of the Hebrew Scriptures has a legitimate place within the theology of the New Testament. Otherwise, New Testament theology degenerates into a non-ecological, non-creational spirituality.

AN: As you look back on your years at Princeton, what will you remember most?

► **Beker:** The depth and height of my experience has been the bond with the students. They have taught me a lot and I have enjoyed them a lot. I am a populist, on the ground floor of life with my students, always in dialogue with them.

More than my writing and my reading, they have been the crown of my career. ■

No Easy Answers

An Ethicist And A Physician Teach Medical Ethics in Princeton's Summer School

By Barbara Chaapel

Living wills. *In vitro* fertilization.
Physician-assisted suicide. *Roe v. Wade*.
Genetic engineering. Organ transplants.

The list might come straight from the front page of a newspaper or the minutes of a Senate committee hearing. In fact, it comes from the syllabus of a course offered this past summer at Princeton Seminary's Summer School.

In a year when health care and its surrounding ethical issues are at center stage in American political debate, the Seminary's Summer School committee took a step toward insuring that Christian ministers and laity become responsible voices in the conversation. David H. Wall, Summer School director and now program coordinator of the Center of Continuing Education, and the Summer School committee of the faculty envisioned a course that would team a doctor and an ethicist in the classroom. They invited Princeton ethics professor Nancy Duff and Princeton alumnus Joel Mattison (1954 M.Div.) to pioneer the project.

Mattison was thrilled with the idea. A plastic surgeon who practices in Tampa, Florida, he gave up his two-year-old ministry as assistant pastor of the First Presbyterian Church in Bethlehem, PA, to start medical school in 1956. But he has never given up the idea that ministry and medicine go together.

He learned that lesson from Albert Schweitzer, with whom he worked day and night for two years at Schweitzer's hospital in Lambarene, Gabon. Working with the legendary missionary doctor confirmed for Mattison what he already sensed — that both the church and the hospital have a role in helping people define what life is, when it begins and when it ends, and how to value humanity.

"Religious ethicists and scientists come from opposite perspectives to meet in the middle," Mattison believes. "Medical ethics is one of the places they converge."

So it was with genuine joy that this elfin, bespectacled physician took three weeks off from his practice in July (the first time he had ever been away that long) to be part of the experimental course at his alma mater.

For Duff, too, the team of doctor-ethicist was a natural one. She has taught medical ethics both at Brite Divinity School and at Princeton, and routinely invites medical professionals to be guest speakers in her classroom. But she had never designed and taught a course side-by-side with a physician.

"An ethicist can bring theological and moral reflection on issues, but a doctor has been with patients who are making real life-and-death decisions," she says. "The opportunity for students to hear this perspective is invaluable."

As a model, the two chose the traditional teaching method of medical school science courses: lecture and lab. The first ninety-minute session each morning offered a lecture, the second ninety minutes a more experiential case study for discussion.

"The goal of the lab was to test the theories presented in the lectures and the readings," Mattison explains.

For example, after a lecture on the Christian view of death and medical perspectives on assisted suicide, students were asked to write their own living wills. Both professors believed it was important to require students to do this, or to say why they would not.

"Some of them found it very difficult," Duff says. "But a living will is a way to begin the conversation about death, an avenue for talking with others about your own feelings about the meaning of life, a way to communicate your values to those who care about you and may be making decisions when you can't make them."

In other lab sessions, the instructors asked students to fill out organ donor cards, write brochures for a hospital's advanced directives program, and write papers on abortion that argued the case for a position different from their own.

The lecture-lab format and the easy partnership between Duff and Mattison allowed an open discussion of the life-and-death questions that people, including religious and medical professionals, approach hesitantly, if at all. Mattison believes because these kinds of discussions are deeply tied to religious faith, they should rightly begin in the church.

"If people are sitting in the pews instead of lying on stretchers the first time they talk about their own life or death, they'll be more able to think and to sort out their feelings," he says.

Perhaps no single issue is more difficult than abortion when it comes to sorting out feelings. But the course did not flinch from examining the intricate ethical questions that surround the abortion debate.

Students considered abortion as one topic in a course section on birth issues. Class members reflected on abortion in a wider context than they ordinarily might, examining *in vitro* fertilization, adoption, the value of children, artificial insemination, surrogate motherhood, neo-natal care, and genetic engineering.

Duff's lectures raised deeply pertinent questions: Is bearing children a right? Why do infertile couples often feel overwhelming grief and failure? Are all children the responsibility of all people? How serious are the vows taken by church members at a child's baptism? How does one determine the best interest of a child? What is the Christian view of family? Why are people unwilling to adopt children of races or cultures different from their own? How does society receive a child who is not born physically perfect? What does it mean to be created in the image of God?

"These questions encompass so many issues the

church cares about," says Duff. "They raise theological, moral, legal, medical, and even economic questions to which there are no clear answers. But we have to talk to each other about them."

Duff's ethical approach is a contextual one. "It's important for students to see the strengths and weaknesses of their own positions, and understand that there are other responsible positions," she explains. "For example, one of the primary reasons that pro-life and pro-choice groups have been unable to engage in constructive debate where each listens to the other is that each side holds to an ethic of absolute law, but gives different identification to that which is absolute.

"Whereas one group identifies life as having absolute value, the other holds that the woman's right to choose has absolute and, therefore, unqualified value. This... adherence to absolute moral law can lead to

error exhibited by both sides of the debate when it fails to look at the particular context in which absolute law is to be followed."

Duff asked her students to write papers in which they stated their opponent's position so clearly and fairly that their opponent would say "Yes, that is what I mean." Only then could students offer a persuasive argument of their own.

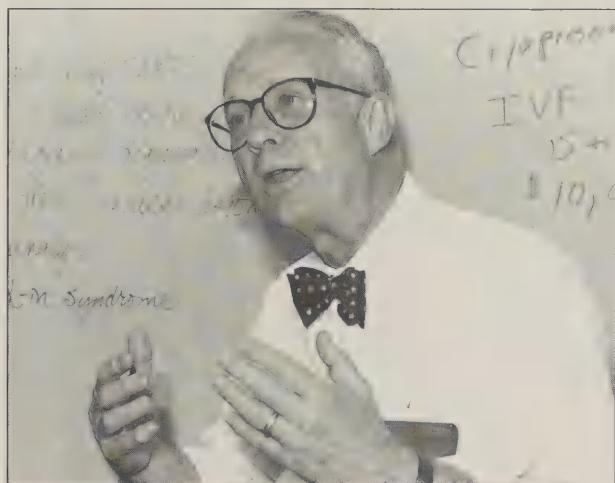
Only in this way, Duff believes, will common ground, as well as common enemies, be found in the abortion debate, or in the host of other complex ethical issues in medicine.

"If people of faith can agree, for example, that poverty, excessive abortions, and unwanted pregnancy are all to be avoided, we have reached some accord and shifted the focus beyond a stalemate," she says with conviction.

Candidly examining his own profession, Mattison told students that the time when doctors made all health care decisions for patients was gone forever.

"For 2500 years, really since the Hippocratic era, doctors have exercised paternalism," he admits. "They made all the medical and ethical decisions and the patient just followed their authority. It was a sort of magic. Now patients are taking more responsibility for their own health; they're looking at facts, solving problems, educating themselves."

Other factors are causing seismic shifts in medicine and forcing physicians into the mainstream of



Joel Mattison (1954 M.Div.) team-taught a course on medical ethics last summer with Professor Nancy Duff.

photo by Kristin Granberg

Duff's lectures raised deeply pertinent questions: Is bearing children a right?

Why do infertile couples often feel overwhelming grief and failure? Are all children the responsibility of all people? How serious are the vows taken by church members at a child's baptism?

How does one determine the best interest of a child?

What is the Christian view of family? Why are people unwilling to adopt children of races or cultures different from their own?

"For 2500 years, really since the Hippocratic era, doctors have exercised paternalism," Mattison admits. "They made all the medical and ethical decisions and the patient just followed their authority. It was a sort of magic. Now patients are taking more responsibility for their own health; they're looking at facts, solving problems, educating themselves."

the popular health care debate, Mattison believes. Americans are redefining the value of human life in the context of the economy, for one.

"The need for cost containment is a reality," he says, "and physicians' practices are changing based on dollars."

But he sees society struggling with great inconsistencies: we spend hundreds of thousands of dollars to rescue a small girl from a well; couples pay more than ten thousand dollars per attempt to artificially inseminate an egg; health plans cover abortion for some women and not for others; some countries cannot pay to inoculate children against common childhood diseases.

Looking at health care issues beyond the United States makes the complexity of the discussion even more apparent. Health care is not just an American problem; solutions in this country are increasingly affected by values in other cultures and nations.

To make this point, Mattison invited Daniel Burton, a health care attorney, to be a guest lecturer in the class. Burton, a long-time friend of Mattison's, challenged the students by adding the ingredient of the cultural difference between East and West to the witches' brew of debate about health care.

Burton believes that, as the East and the West have collided and then commingled in the Korean and Vietnam wars, the distinction between two very different ways of valuing life has almost been erased.

"In the West, we emphasize the individual and his or her rights," he posits. "But in the East, the measure of good care is more often the greatest good for the greatest number of people. In the East, death tends to be seen more as a part of life, like a huge circle. Whether any particular individual lives or dies is less important there. Individual rights are not at the forefront. The East is influencing the West with its philosophy and religion."

Such complex factors will spur serious ethical reflection in both the church and the medical community, Duff and Mattison hope. The two communities must balance doctors' concern for individual patients with concern for the good of society as a whole. Medical ethics, Mattison says, is where the two cross.

And Christians must answer the hard questions at the fulcrum. How can we emphasize wellness rather than illness? How can we distribute more health care service even when it might mean less quality? How will we choose among health needs

that cannot all be met? Can we live with the reality that some will gain and others will lose? And ultimately, Mattison asks, how do our decisions reflect our value for human life?

Duff and Mattison agree that the tricky questions almost always propel one back to ethics.

"People must ask what they believe about their basic values," Duff says, "and the values of the community of which they are a part."

Pastors are in a unique position to help people do this, she believes. It's one of the reasons she is committed to teaching medical ethics at the Seminary.

"Pastors can't avoid issues that deal with life and death," she says. "So I never have to prove to students how relevant this course is for their future ministries."

Duff's faithfulness to the dialogue between medicine and theology does not stop at the edges of the Seminary campus. She has taught in a series on medical ethics at Nassau Presbyterian Church in Princeton and is a member of the medical ethics committee at the Princeton Medical Center and at Helene Fuld Medical Center in Trenton, a responsibility that brings her a great deal of joy.

Mattison teaches medical ethics to would-be doctors as a clinical professor at the University of South Florida. "But I can get more philosophical in a seminary," he laughs. He plans to write about the Princeton course in an article for the *Bulletin*, the journal of the American College of Surgeons. He also hopes that the Seminary will offer medical ethics courses through its Center of Continuing Education. Wall supports Mattison's notion. "We're actually in the process right now of endowing an annual seminar on campus in the area of medical ethics," he says.

But Mattison's vision goes further. "Courses could also be held at hospitals and bring together nurses, physicians, chaplains, local ministers, social workers, and lawyers," he enthuses.

Mattison is convinced that Princeton can bring together all kinds of people to talk honestly about what's most important to them — just like he and Duff and seven students did for three weeks this past summer in the basement of Stuart Hall.

"Ultimately I believe that is what the church is called to do — to help people talk together about their values," Mattison says. "We must teach people the scriptural values of humanness and help them apply those principles in their living and dying." ■



Nancy Duff is associate professor of theological ethics at the Seminary.

photo by Krystin Granberg

“AN OASIS FOR THE HEART”

Luce Library offers a new home for books and the scholars who love them



photo by Gina Hilton



photo by Gina Hilton

Dr. and Mrs. Henry Luce III, left, and Dr. and Mrs. William Scheide, above, in the Henry Luce III Library. Luce's generosity made the new library possible, while Scheide's contribution helped build the library's rare book facilities. Individual portraits of the two men, who are both Seminary trustees, hang in the new building.

By Ingrid Meyer

To the east, an enclosed bridge and landscaped courtyard link the new building to Speer Library. To the west, the new library's tower blends into the Princeton skyline. Seminarians saw their horizons expand as they greeted the Henry Luce III Library, a treasure trove of antiquities and a wonderful new study and research space for the entire Seminary community.

Luce Library has room for 350,000 new books. Its traditional stone walls and modern interior mix past and present. They will provide safe storage for the Seminary's collection of rare books and artifacts, plus space for computer-assisted research facilities and study rooms for Ph.D. students and visiting scholars.

The new library, which was dedicated on October 18 and will open for business in December, was largely funded by The Henry Luce Foundation, which is headed by Princeton Trustee Henry Luce III.

The library solves many of the problems created by the Seminary's growth over the last thirty years. When the Robert E. Speer Library was completed in 1957, it had space for 400,000 books. The collection passed that mark in 1988, said James Armstrong, who is the James Lenox Librarian and was a guiding force behind the new construction.

The number of scholars at Princeton has also grown since Speer's completion. Luce Library's two-floor doctoral studies suite provides each Ph.D. student with a private study carrel; the suite also includes common rooms for study and conversation. These facilities were donated by Princeton alumnae Elizabeth ('77M, '89D) and Marie ('88E) Frykberg.

The new library also has study space for visiting scholars. Its state-of-the-art computer facilities are the result of a bequest from the estate of Mary Sloane Miller.



"We have a world-class faculty, and now we have a world-class library."

— Seminary President Thomas W. Gillespie

This page, top: Alan Chimacoff, left, the library's architect, talks with Frederick Lansill, the Seminary's vice president for financial affairs, at the Luce dedication ceremonies. Middle top: The west face of the new building. The center area encloses the rare book room; unlike the other rooms in the library, the rare book room has no natural light, since light hastens documents' deterioration. Middle bottom: The Seminary's Touring Choir sang at the dedication banquet. Bottom: The lines of the "guiding light" outside the library's front doorway echo Speer Library's triangular outdoor lights. Center spread, top center: The archway and landscaped courtyard that connect Luce to Speer Library are protected by decorative wrought iron. Bottom center: The entryway to Luce Library. Center photo by Leigh Photographic; all other photos in this spread by Keith Kerber.

"A great library is a storehouse of ideas, the rudder that steers careers and churches in the right direction."

—Henry Luce III



Finally, the new library houses a climate-controlled rare book room for the Seminary's collection of artifacts and papers. These facilities were donated by Seminary Trustee William H. Scheide.

Seminary librarians are looking forward to moving rare books off the shelves at Speer and into their new home, said William Harris, who is Seminary librarian for archives and special collections.

"We found one Bible on the open shelf that was printed in France in 1586. There are only three copies of it in the world," Harris said. "One's in the French national library, and one's in the Swiss national library in Geneva. And one was here on the shelf with a 'date due' slip to be checked out any day."

The Seminary community gathered at the dedication to greet those who made the new library a reality. They munched on a bewildering array of snacks—"the first and last time there will ever be food in this library," Armstrong quipped—and explored the new building.

Luce Library's sliding stacks—better than conventional shelves, since they let a room store more books per square foot—fascinated students and staff alike. The stacks work like a selective accordion; press a button and shelves move apart to create a new aisle. A safety mechanism prevents the system from closing an occupied aisle.

"This is the book version of channel surfing," marveled John O'Brien-Prager, director of professional studies.

This page, top: The library's central atrium lets light into many study areas, including the workroom, with its mission-style furniture, at the atrium's base. *Middle:* The street in front of the new building was named for James Armstrong, who is the James Lenox Librarian and who was a guiding force behind the construction. *Bottom:* President Thomas Gillespie and doctoral student Wonmo Suh chat in a commons room in the library's Ph.D. study suite.

Luce Library is a jewel in the Seminary's crown, President Thomas W. Gillespie said.

Gillespie thanked Henry Luce III, for whom the library is named. Luce, a trustee of the Seminary since 1965, is chairman and chief executive officer of The Henry Luce Foundation, which was established by his father, Time co-founder Henry R. Luce.

"It's a wonderful feeling, with this building, to finally be a permanent part of this Seminary where I've been a trustee for over thirty years," Luce said.

Gillespie praised Armstrong, Vice President for Financial Affairs Frederick Lansill, and Stanley McKaig, who is superintendent of grounds and buildings emeritus.

"These three people really 'rode herd' on this project," Gillespie said. "One of the great things about having this library done is that Jim Armstrong will finally start sleeping through the night again."

The day concluded with an evening banquet for the community and its guests. James H. Billington, librarian of the Library of Congress in Washington, D.C., was the evening's keynote speaker. He talked about the value of libraries, calling them "storehouses of knowledge" and "healing places of the soul."

"You are celebrating here today not just a building," Billington said, "but an idea which is a wonderful and deeply American idea, the idea that people want and need knowledge, that the pursuit of truth is the highest form of Jefferson's pursuit of happiness."

"Both wisdom and creativity are most likely to happen to people who do hard work in and around libraries," Billington added. "This is not just a library, but an oasis for the heart." ■

"The library of a Christian seminary is the place for the dreams not just of understanding but of reconciliation, a place where there's not only just the normal quiet of a library but something of the peace that passes understanding."

—James H. Billington



Top: (Top to bottom) Stanley McKaig, who is superintendent of grounds and buildings emeritus. David Poinsett, director of facilities. German Martinez, supervisor of maintenance, Custodian Rosa Gomez, and Felton C. Ebanks, Speer's head custodian. These people, along with other members of the grounds and buildings staff, all worked overtime to make sure the new library looked great for the dedication. Top middle: Luce Library, left, and Speer Library, right, seen from the south. Bottom middle: Towering windows illuminate many of the library's study spaces, including this one in the Ph.D. study suite. Bottom: The public viewing hall in the rare book rooms. The portrait is of donor and Seminary Trustee William Scheide.

1928

George K. Neff (B) writes from Lakeland, FL, to say that he was honorably retired on August 19, 1994. "I'm living in the Presbyterian Nursing Center," he says.

1933

Cecil H. Rose (B) is living in Gloucester, MA. He writes that he still does some supply preaching and maintains his interest in Christian education.

1936

W. Carl Bogard (B, '42M) is a parish associate at Westminster Presbyterian Church in Westchester, PA. He writes that he is also a pastoral counsellor at Bryn Mawr Rehabilitation Center in Paoli, PA. He's no slouch at tennis, either. Bogard was a finalist in Florida's Grand Prix for 85s Super Seniors, a semifinalist in seven singles tournaments, and a finalist in two doubles tournaments on the winter tennis circuit.

George Borthwick (b) is pastor emeritus of the First United Presbyterian Church in Troy, NY.

John A. Lampe (b) writes that he is "busy preaching!" He lives in Delray Beach, FL.

1937

Allan R. Winn (B) of Newtown, PA, writes that he has been "recalled to duty as a part-time visitation pastor for Flemington Presbyterian Church...not much rest for us retirees, octogenarian type."

1938

Edward J. Caldwell (B) of Irvine, CA, has moved to the skilled nursing facility at Regents Point, a Presbyterian home for

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
M.A. (Theol. Studies)	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U
special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

older adults. His wife, Margaret, is in the independent living unit.

1939

Norman M. Dunsmore (B) serves as chaplain of the Wayne County Prison, as chaplain with the American Association of Retired People, and as a lecturer with the Beech Grove Grange. He lives in Honesdale, PA.

1940

Robert G. McClure Jr. (B) retired from the Kentucky Department for Human Resources in 1982. He lives in Lexington, KY.

1941

William G. Borst (B) recently conducted eighteen Presbyterian communion services, including six Wednesday evening Lenten services, at a United Methodist church. Borst lives in Wichita, KS.

1943

George W. Forell (M), of Iowa City, IA, spent last spring semester as a visiting professor at Pacific Lutheran Theological Seminary.

1944

Floyd E. Grady (B, '58M) is living with his wife in Brazil, where he is a presbytery executive. "The duties of presbytery executive, our farm and retreat center keep me busy," he writes.

Kenneth A. Hammonds (B) reports that the Presbyterian Historical Society published his book, *Historical Directory of Presbyterian Churches and Presbyteries of Greater Philadelphia*, in October 1993. Hammonds lives in Ardmore, PA.

William Johnston Wiseman (B) served as convener of the Fourteenth National Workshop on Christian-Jewish Relations, held in Tulsa, OK, from November 6 through 9. Wiseman is also pastor emeritus of the First Presbyterian Church in Tulsa, and served the University of Tulsa as dean of the chapel and Trustees Professor of Religious Studies for eight years after his retirement from the pastorate. He is an editor of *In Search of Wisdom: Essays in Memory of John G. Gammie* (Westminster/John Knox Press).

1945

J. Melvin Nelson (M), of Thatcher, AZ, celebrated eighty years of life on April 12, 1994. Pastor emeritus of the Shepherd of the Valley Presbyterian Church in Safford, AZ, Nelson is active in the Lions Club,

with the Masons, and with his ministerial association.

Herbert S. Schroeder (B) writes that he's enjoying his retirement. He's active in the Central Presbyterian Church of Eugene, OR.

H. Richard Siciliano (B) continues to serve on the Houston Interfaith Housing Corporation board and on the Interfaith Ministries board. He recently received a humanitarian award from the Houston Coalition for the Homeless.

1947

Donald L. Barker (B) retired on January 1, 1992, and is living in Knoxville, TN.

W. Landon Miller (G) is pastor emeritus of Northminster Baptist Church in Richmond, VA.

1948

George L. Van Leuven Jr. (B), who during the 1970s was pastor of Calvin Presbyterian Church in Detroit, MI, writes that the Calvin congregation recently elected him pastor emeritus. Van Leuven lives in Saint Clair Shores, MI.

1949

William G. Chalmers (B) says "just wish I could have joined the Class of '49 for our forty-fifth anniversary. Perhaps for our fiftieth, God willing. I'm still selling real estate in wonderful California."

Shirley H. Hamme (E) writes that she plays the piano and leads Bible study at a nursing facility near her home in Raleigh, NC.

Marguerite Cooper Oleyar (e) has retired to Rolling Green Village, a retirement community near Greenville, SC.

Glenn E. Peters (B) wrote from his home in Arroyo Grande, CA, to say that he's "working harder than I did before retirement. The pay is not as good but the benefits are out of this world!"

Charles E. Terry (B) is serving as interim pastor of The Presbyterian Congregation in Middletown, near his home in Hershey, PA, and as chairperson of the board of directors of Children's Village in Rosemont, PA. He's also on the General Assembly Council of the General Assembly of the Presbyterian Church (USA) and part of its Division of Worldwide Ministries.

Stanton R. Wilson (B, '58M) reports that he spent a month last winter teaching in Ethiopia. He also wrote that *Studies in Reformed Theology and History* devoted one of its 1993 issues (volume one, number



photo by Gordon Okawa

Willard Rahn ('54B) is the founder of National Kazoo Day, which falls on the fourth Thursday of every January.

three) to his "John Mackay (Biographical Resources for the Period 1914-1993)," an article which Wilson developed from his Th.M. thesis.

1950

Gordon G. Johnson (M) says that he has retired from twenty-five years of service at Bethel Seminary in St. Paul, MN.

1952

Charles A. Darocy (B) writes that he is a member of the Michigan Mental Health Advisory Council and the chairman of North Central Community Mental Health in Cadillac, MI.

Alfred D. Sunderwirth (B, '63M) retired on December 31, 1993. He writes that he's serving as a mission specialist with South Presbyterian Church and with the Interreligious Council of Syracuse, NY, in the South Side community. "I am a \$1 a year person," he says.

1953

Roland M. Frye (b) writes that he is still active in the promotion and affairs of the Center of Theological Inquiry in Princeton, NJ.

Newton M. Roberts (B) serves as a half-time supply pastor at Trinity Presbyterian Church in Portland, OR. He was honorably retired on January 31, 1994.

Anne Carlucci Willis (E) was selected for inclusion in the third edition of *Who's Who Among America's Teachers*.

1954

William H. Miller (B) represents Northern Waters Presbytery on the Minnesota Council of Churches.

Willard Rahn (B) is the chaplain of Homewood nursing home in Williamsport, MD, and the founder of National Kazoo Day. Inspired by a *Reader's Digest* article on National Tuba Day, the very first National Kazoo Day was celebrated at Homewood on January 28, 1988, with a kazoo concert conducted by Rahn himself. Kazoo concerts have followed at Homewood on every successive Kazoo Day, as well as at other nursing facilities and local elementary schools. The holiday, which is officially recognized by *Chase's Annual Events*, falls on the fourth Thursday of each January. "It is a great social outlet for our residents that average eighty-one years of age," Rahn noted, "although it can be fun for any age."

1955

Frank S. Hamilton (B) recently retired as pastor of the Presbyterian Church of the Roses in Santa Rosa, CA. Hamilton served for thirteen and a half years as pastor of that congregation.

Richard J. Manning (B), a resident of Beachwood, NJ, writes that he is finally completely retired. He's still active in Monmouth Presbytery's new church development committee and was elected a delegate to the June 1994 meeting of the Synod of the Northeast.

W. Donald Pendell Jr. (B) spent part of his summer visiting churches in Thailand as part of his presbytery's global mission delegation.

A. Donaldson (Don) Robb III (B) serves as the half-time interim pastor at Trinity Presbyterian Church in Birmingham, AL.

1956

R. Mark Allen (B) writes that he retired at the beginning of this year. He lives in Clark Summit, PA.

1957

The National Conference of Christians and Jews honored **Donald F. Flemer** (E) for his twenty-three years of service with that organization. Flemer lives in Cincinnati, OH.

Beatriz Melano (E) continues to teach and write at ISEDET/Union Theological Seminary in Buenos Aires, Argentina. In 1993 she traveled to Germany to lecture on Latin American theology and on women and the church. In January 1994, Latin American Women Professors of Seminaries honored Melano as the first female theologian in Latin America, as well as for her

writing and lecturing in the struggle for women's rights. "It has not been easy for us women in the Southern Hemisphere, or anywhere else," she writes. "My female students are my hope for the future."

Kayton R. Palmer (B) writes from Arden Hills, MN, that he is "enjoying retirement."

Terrence N. Tice (B, '61D) arranged for the participation of twenty American scholars in a June conference on Schleiermacher's thought, held in Naples, Italy. "Those wishing to join in translating his sermons should contact me at 2040 Columbia, Ann Arbor, MI, 48104," Tice says.

1958

Richard S. Armstrong (B) was inducted into the Maryland Oldtimers Baseball Association Hall of Fame on February 4, 1994. Armstrong, who lives in Princeton, NJ, is the Seminary's Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus.

Theodore A. Blunk (B) is interim pastor of the First Presbyterian Church in Mansfield, OH.

1959

Robert W. Cahn (B) gave last May's baccalaureate sermon at Waynesburg College and received an honorary doctoral degree. He lives in Greensburg, PA, and is executive presbyter of Redstone Presbytery.

1960

Charles B. Dreyer (B, '63M) is interim pastor at the First Presbyterian Church in Cape Girardeau, MO.

Since his retirement, **Alfred W. Stone** (B, '65M) has been active in the Lehigh Presbytery. He's a supply pastor at Olivet Presbyterian Church in Reading, PA.

1961

Arvo E. Vaurio (B) writes that "health care costs are skyrocketing—and for me too!" He and his wife live in Ormond Beach, FL.

Ariel E. Verdesi (M) recently celebrated his twenty-first anniversary as Protestant chaplain of Rockland Psychiatric Center in Orangeburg, NY.

1962

Plutarco Bonilla-Acosta (M) retired as professor of philosophy from the University of Costa Rica in 1992. He currently works as a translator and advisor at United Bible Societies.

From June 28 through July 12, 1994, **John Maltby** (B) participated in his third Thomas A. Edison Council Philmont

Expedition, this time in New Mexico. The annual trip brings boy scouts and scout leaders together from across the country for twelve days of hiking, conservation, and ecology. Maltby lives in Monmouth Junction, NJ.

Jose C. Nieto (M, '67D) recently wrote and edited the introduction to the second, expanded edition of Valdes' *Two Catechisms* (Coronado Press). Nieto lives in Huntington, PA.

A. Trevor Quant (M) and his wife, Patricia, have settled into retirement in Brisbane, Queensland, Australia. Since leaving Princeton, Quant has worked in Brisbane, Canberra, Sydney, Bathurst, and Wollongong, Australia.

Edwin H. Sprague (B) has been interim executive presbyter of the Presbytery of Western New York since March 1994.

1963

James Montgomery Boice (B) is pastor of Philadelphia's Tenth Presbyterian Church and the author of a new edition of *Standing on the Rock: Biblical Authority in a Secular Age* (Baker Book House). Boice is also host of the radio show "Bible Study Hour."



James Montgomery Boice (63B) is the author of *Standing on the Rock: Biblical Authority in a Secular Age*. An updated edition of the book has just been published.

1964

Günther R. Eisele (M) writes that he spends half his working time as a hospital chaplain and the other half as a CPE supervisor in Berlin, Germany.

Richard L. Husfloen (M) is director of resource development and graduate relations at Waterloo Lutheran Seminary in Waterloo, Ontario, Canada.

Robert C. Krogh (b) has retired from General Motors. He writes that his wife, Kathryn, died of cancer on February 20, 1994.

Jeffrey C. Wood (B) spent part of August as the guest of Sae Pyuk Presbyterian Church in Seoul, South Korea, where he conducted a ten-day teaching and preaching mission. With his wife, Margaret, and their two children, Wood visited missionaries and teachers in Hong Kong and a hunger mission in Hawaii. Last year the family visited PTS alums Phil Wickeri ('74B, '85D), Ernest Wu ('63B), and Lee Ming Ng ('64B, '65M, '71D) in Hong Kong and other grads in Seoul. The Woods live in Passaic, NJ, where Jeffrey is pastor of the First Presbyterian Church.

1965

Richard A. Fox (B) is pastor of Elim Grace Christian Church, an independent, charismatic fellowship in Oswego, NY. He is also a member of the Presbytery of Cayuga-Syracuse.

Ernest Freund (B) is currently chairperson of the General Council of the Presbytery of Santa Barbara. He participated in a pastor exchange program with a Presbyterian church in Nelson, New Zealand, during the summer of 1994.

Ralph L. Underwood (M) served as acting academic dean of Austin Presbyterian Theological Seminary from January through June of this year. Underwood is a professor of pastoral care at the seminary.

1966

Frederika "Freddy" Simpson Groff (E) is moderator of the Presbytery of Carlisle, PA. "I find it challenging and rewarding!" she writes.

David Stout (M) is senior pastor at West Des Moines United Methodist Church in West Des Moines, IA.

1967

James E. Layman (E) writes that "Kay and I are pleased that our daughter Debbie is a middler there at PTS!" The Laymans live in Greensboro, NC.

1968

Rick Brand (B) wrote to say that his "great 'claim to fame' was that I found my name listed alongside Tom Long's (the Seminary's Landey Professor of Preaching and Worship) name in an ad for *Biblical Preaching Journal*. What am I doing here?"

Robert A. Jackson (B) is pastor of

Entiat Federated Presbyterian Church in Entiat, WA. He's also a social worker at Highline Convalescent Center, a 100-bed facility in East Wenatchee, WA.



Thomas R. Morris ('69b) attended the multi-day official opening ceremonies for Africa University in Old Mutare, Zimbabwe.

Barbara M. Laucks (E) is pastor of the United Church of Christ of New Smyrna Beach, FL.

1969

Paul B. Henry (B) is the new network CEO for Philadelphia's Charter Fairmount Institute. The 147-bed private psychiatric hospital provides assessment, referral services, and treatment for people with emotional, psychological, and substance abuse problems.

Sung Kyu Hwang (M) is a professor and dean of the Graduate School of Theology at Hanshin University in South Korea. He lives in Seoul.

Thomas R. Morris (b), president of Emory & Henry College in Emory, VA, represented both the college and the Holston Conference of the United Methodist Church at the multi-day official opening ceremonies for Africa University in Old Mutare, Zimbabwe. "The ages in our group varied from nine to eighty-four-plus years, the senior member being a retired Chinese American doctor who said she joined the Methodist church in her hometown in California because the Methodists needed her more than her Baptist church did," Morris writes.

For the past six years, **William J. Petz** (B) has worked for a state public health program on HIV and sexually transmitted diseases. "I work with patients and health care providers in nineteen counties of western North Carolina," he says.

1970

Pao-Lin Chiang (M) retired at the beginning of this year. He lives in Fresh Meadows, NY.

Wayne F. Knouse (M) is beginning his third year as senior pastor of Westminster United Church, a historic church in Regina, Saskatchewan, Canada.

Robert A. Miller (B, '71M), who received his Doctor of Ministry degree from Pittsburgh Theological Seminary in 1988, is currently working as a personal attendant to a man who has cerebral palsy. Miller is also a rehab specialist and teacher with United Cerebral Palsy, as well as a stated supply pastor. He lives in McKeesport, PA.

1971

Alan G. Stones (B) is the long-term interim head of staff at El Montecito Presbyterian Church in Santa Barbara, CA. He and his family live in Ventura, CA.

1972

George Abdo (B) is associate vice president for university advancement at the University of Southern California. He has also finished a six-year term as a trustee and chairman of the board at the Chandler School in Pasadena, CA.

InterVarsity Press has published *Joy Through the Night*, a book written by **William David Spencer** (B, '75M) with his wife, Aida Besançon Spencer ('73B). Spencer is adjunct professor of theology at Gordon-Conwell Theological Seminary and pastor of encouragement with Pilgrim Church, both in Massachusetts.

1973

Fred Anderson (B, '81P) is pastor of Madison Avenue Presbyterian Church in New York City, NY, and treasurer of the Liturgical Conference, a non-profit, ecumenical association for renewal and church unity.

Larry E. Dixon (B) was appointed presiding elder of the Brooklyn Westchester District of the AME Church—First Episcopal District of the New York Annual Conference.

Joy Through the Night, a book written by **Aida Besançon Spencer** (B) and her husband, William David Spencer ('72B, '75M) has been released by InterVarsity Press. Spencer is professor of New Testament at Gordon-Conwell Theological Seminary in South Hamilton, MA, and pastor of organization with the Pilgrim Church of Beverly-Salem.

1974

John Casciano (B) is director of human resources at Sandvik Coromant Company in Fair Lawn, NJ.

Robert J. Elder (B) is serving as moderator of the Presbytery of the Cascades for 1994-95, and as editor-at-large for *Presbyterian Outlook*. He lives in Salem, OR.

Kenneth A. Sprang's (b) article "Beware the Toothless Tiger: A Critique of the Modern Employment Termination Act" appeared in the summer 1994 issue of *The American University Law Review*.

1975

Theodore A. Gill Jr. (B) is assistant director for governing body and ecumenical relationships in the PCUSA's Office of the General Assembly in Louisville, KY.



Luke Anderson ('88M) recently accepted Mother Teresa's invitation to give a series of conferences at the motherhouse of the Missionaries of Charity in Calcutta, India.

1976

Wil Tabb (B) helped design a class project in Green Bay, WI, encouraging high school drafting students to design universally accessible housing—homes that can accommodate young and old, whatever their level of physical mobility. Tabb is pastor of Grace Presbyterian Church in Green Bay.

1977

Nancy J. Gorsuch (B) writes that she is an instructor in pastoral theology and director of the Pastoral Care and Training Center at Brite Divinity School, Texas Christian University in Fort Worth, TX. She and her husband, David Isch, have a three-year-old son, Daniel.

1978

Jeffrey G. Guild (B), a chaplain in the United States Air Force, began CPE training in June at Wilford Hall Medical Center, Lackland Air Force Base in San Antonio, TX.

1979

Elizabeth Lester Shaw (B) writes that she is working for Fuller Theological Seminary—Northern California Extension, where she is the Sacramento area program coordinator.

Louis D. Venden (D) is professor of ministerial studies at Pacific Union College. He lives in Angwin, CA.

1980

Rita J. Carney (E) has been promoted from assistant to the president, to vice president for planning at Georgian Court College, a Catholic liberal arts college for women in Lakewood, NJ.

Captain Charles W. Marvin (M) writes that "as senior chaplain at Marine Corps Recruit Depot in San Diego, I provide for the religious and spiritual needs of six thousand recruits and permanent personnel. My work includes Jewish, Muslim, Catholic, and eight different Protestant services."

1981

Patricia Jean R. Briegs (B) is a full-time psychotherapist and a faculty member at New York's Blanton-Peale Graduate Institute. She lives in Woodbridge, NJ, where she is a parish associate at the First Presbyterian Church.

Keith M. Curran (B) received his Doctor of Ministry degree from Columbia Theological Seminary on May 22, 1994. He was also promoted to the rank of major in the Army Reserves, where he serves as a chaplain.

John D. Herman (B) received a Master of Sacred Theology degree from Trinity Lutheran Seminary in Columbus, OH, on June 5, 1993. He's currently pastor of Bethlehem Lutheran Church in Lynchburg, VA.

Douglas G. McClure (B) is a graduate student in clinical psychology.

1982

David L. Jones (B) has been named director of Harmony Growth Counseling Center in Lilburn, GA. He also serves as stated supply pastor for Jackson Presbyterian Church in Jackson, GA.

Patrick E. McCoy (B) is one of three pastors in the Synod of the Sun who have

been asked to lead a pilot study on the best ways to help new pastors, accustomed to the academic life of a seminary, acclimate to the practical task of leading a congregation. The study is funded by the Lilly Endowment.

Elsie Anne McKee (D) has been promoted to full professor at PTS. She was one of four North American delegates to the Consultation on the Renewal of Worship, sponsored by the World Alliance of Reformed Churches in Geneva, Switzerland, this past July. McKee is the Archibald Alexander Professor of the History of Worship.

Ann M. Philbrick (B) is serving National Capital Presbytery as associate for evangelism and church development. She lives in Washington, D.C.

From January through June 1994, **Carol Simonson Wedell** (B) served as a stated supply pastor for St. Paul's Presbyterian Church in Mentor, OH. The church had recently gone through a split. Wedell and her family live in Mentor, OH.

1983

Edward A. Black (M) says that, after ten years of service to Elysbury Presbyterian Church in Elysbury, PA, he spent a sabbatical summer in Africa and Europe.

"I went back home to Tokyo, Japan, in August," writes **Shin Chiba** (D).

Willard W. Dickerson III (B) writes that he and his wife are living in Budapest, where he teaches English at Szent László Gimnázium. "We had the great pleasure of spending the last week of last Novem-



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ber with Musnai László ('81M) and his family," Dickerson said. "My wife, Diane, and I just returned from a ten-day trip to Russia, where we went with commission teams as they taught Christian ethics to Russian school teachers."

W. Gale Watkins (B) is in his eleventh year as pastor of Walnut Hills Presbyterian Church in Cincinnati, OH. He and his wife, Laurie, have two children: Timothy, age 9, and Rebecca, age 7.

1984

Michael A. De Arruda (B) is pastor of the First Presbyterian Church in Ely, MN, and of Woodland Presbyterian Church in Babbitt, MN.

1985

Alistair J. Drummond (M) and **Su Pak Drummond** (E), after ministering in Scotland for seven years, have settled in New York City, NY. Alistair is pastor of the West End Presbyterian Church, and Su has a part-time Christian education position in the Korean Presbyterian Church of Westchester.

During April and May 1994, **Iain Stewart MacLean** (M) researched the topic of "The Church and Democracy" in Brazil. MacLean lives in Somerville, MA.

Robert K. Martin (B, '94D) is assistant professor of religious education at Yale Divinity School in New Haven, CT. He and his wife, Carol Thrane, have two children: Aubrey, age three, and Madison, who will turn one next February.

1986

James S. Rauch (B) is associate pastor of the Chula Vista Presbyterian Church in Chula Vista, CA.

William A. Richard Jr. (M) was appointed pastor of the Our Lady of the Lake Catholic church in Rockwall, TX, in February 1994. He also conducts workshops in preaching for permanent deacon candidates in the Catholic Diocese of Ft. Worth.

Yolanda Perez Richards (B) is the new pastor of Brownback's United Church of Christ in Spring City, PA. The church has existed since 1730!

1987

F. W. "Chip" Dobbs-Allsopp (B) and **Leslie Dobbs-Allsopp** (B) write that they are living in Brooklyn, NY. Chip is assistant professor of semitics at Yale University, and Leslie is a pastor at the First Presbyterian Church of Brooklyn. Their son,

Will, is two years old.

Mark J. Hoesly (B) is a new assistant academic dean at Saint Peter's College in Jersey City, NJ. Hoesly directs the College Advisement Program and is generally responsible for all activities and processes that affect first-year students at the college. He lives in Ridgefield Park, NJ.

Cynthia Lenz (E) is serving as interim minister of pastoral care at Westminster Presbyterian Church in Waterloo, IA. She is also completing a second unit of CPE at Waterloo's Allen Hospital.

Philip Skotte (B) lives with his wife and daughter in Manila, the Philippines, where he is a foreign service officer.

C. Carter Via (B) is the executive director of Bridges to Community, a nonprofit organization whose members work and study in U.S. urban and rural Third World settings. Via lives in Katonah, NY.

1988

Prior **Luke Anderson** (M) of the Saint Mary Cistercian Monastery in New Ringgold, PA, recently accepted Mother Teresa's invitation to give a series of conferences at the motherhouse of the Missionaries of Charity in Calcutta, India.

Jean Hilton Goodwin (B) writes that she "just moved south in February to Knoxville, TN, to escape Pennsylvania's winters! I'm the new interim associate pastor at the Second Presbyterian Church in Knoxville now. Y'all come visit us!"

Christine Silva Sackett (B) was selected for inclusion in the 1994-95 edition of *The World Who's Who of Women* (International Biographical Centre).

Leland L. Seese Jr. (B) served as a commissioner to the General Assembly in Wichita, KS, this past June. He lives in Plymouth, MI.

1989

Joseph Duyol Choi (B) was ordained by New Brunswick Presbytery on January 29, 1994. He is the Seminary's program assistant in the Asian American Program.

1991

Roberta R. Arrowsmith (B, '94M) received her Master of Theology degree from Princeton Seminary on May 16, 1994. She is associate pastor at Newtown Presbyterian Church in Newtown, PA.

Julie M. Cowie (B), of West Olive, MI, writes that she "will serve the Port Sheldon Presbyterian Church beginning June 12, 1994, as staff associate for ministry

development. I remain American Baptist—this is not a called position. I'm also a fellow in the Kellogg National Fellowship Program, a three-year program in leadership development, which I pursue on a quarter-time basis."

Colette Halverson (B) was ordained on September 26, 1993. She is the half-time, solo pastor of Trinity Presbyterian Church in Northlake, IL. Halverson lives in Chicago.

William Lee Kinney (B) has been named vice chairperson of the board of directors of the Hilton Head College Center in Hilton Head, SC. He is also director of the Community Values Project on Hilton Head Island.

Mary Ann Maltby (G) underwent training as a Princeton Hospice volunteer visitor this past spring. She lives in Mon-

mouth Junction, NJ.

In January 1994, **Setri Nyomi** (D) moved to a new job in Kenya as the senior executive for Christian and family life education for the All Africa Conference of Churches. Prior to that, Nyomi taught at Trinity Theological College in Legon, Ghana.

1992

Carol A. Scheppard (B) writes that she is "living in Philadelphia and working on a Ph.D. in religious studies at the University of Pennsylvania."

1993

Mia Dyson Gallagher (b) says that she is "currently taking night classes at Bangor Theological Seminary and am at home raising my daughter. I hope to return to PTS once our children are older." She and her family live in Portland, ME.

Jeremy Williams (B) read a paper at the North American Patristics Society in Chicago last May. Williams lives in Stevensville, MI.

Nancy K. Young (B) writes that the new church development in Northern Plains Presbytery on which she and her husband, David Young ('87B), have been working will be called Prairie Covenant Presbyterian Church. The first worship service at the new church was held on September 11, 1994. The Youngs live in Fargo, ND.

CORRECTION: The spring 1994 issue of the *Alumni/ae News* announced that **Judith Meyers** ('93B) (now **Judith M. Cooke**) had married James I. Cook. Meyers has actually married **James D. Cooke** ('93B). The *Alumni/ae News* regrets the error.

Births

John Christian to Holly ('86e) and Gregory M. ('80B) Anderson, January 19, 1994

Luke Kim Stackhouse Ferriby (born October 30, 1993) adopted by Rochelle Stackhouse ('82B) and Peter G. Ferriby ('80B), May 6, 1994

Lydia Grace to Jeannine Frenzel Sulyok and Peter A. Sulyok ('80B, '81M), November 24, 1993

Matthias Stefan to Anita Miller Bell ('83B) and Gregory Bell, October 1, 1992

Jeremy Jonathan (born March 30, 1980) adopted by Maureen J. Morris ('83B), June 1, 1993

Rebecca Joy to Cynthia Eiler Bowman ('84B) and David F. Bowman ('84B), August 1993

William Stanley to Carol M. Gregg ('84B) and S. Brian Stratton ('84B), May 27, 1994

Holly Joy to Janet Humphreys Sprowl and Mark E. Sprowl ('85B), August 13, 1993

Austin Matthew to Diana ('89B) and Mark ('86B) Brady, September 10, 1994

Samuel Ryan to Dawn and Kevan Thomas ('86B) Hitch, July 13, 1994

Matthew Stephen to Beth and Steve ('87B) Ford, June 6, 1994

Samuel Darrington to Janet Tuck Hilly ('88B) and John R. Hilly ('88B, '92m), July 1, 1994

Quinn Stewart to Joanne Martindale ('88B) and Mark K. George ('89B), November 23, 1993

Jacob Thomas to Jeana and James E. ('89B) Deal, July 1, 1994

Luke Edward to Laurie Rowley Johnston ('90B) and Kirk Johnston ('90B), September 14, 1993

Faith Ann to Virginia L. Starkey ('91B) and Thomas B. Stephen ('90B), May 3, 1994

George Douglas to Colette Halverson ('91B) and Blake Magnuson ('92B), March 27, 1994

Sarah Christine to Judy and Scott A. ('91M) Huber, September 7, 1993

Jonathan Alexander to Janita and Richard S. ('91B) Rawls, August 13, 1994

Christine Joy to Lorraine and David A. ('91B) Spaulding, September 12, 1993

Rebecca Catharine Jin to Deborah ('91B) and Ken ('92B) Sunoo, October 5, 1994

Margery Waugh ('92E) to William Schammel, October 29, 1994

Jennifer Kenworthy ('94B) to Richard J. Gelson (a current junior), August 10, 1994

Jacqueline E. Lapsley ('94B) to Gregory A. Bezilla, August 6, 1994

Weddings

Linda Wood Brown and James S. Lawton ('70B), September 3, 1993

Ellen Hill and David C. Campbell ('82B), May 14, 1994

Wesley D. Avram ('84B) and Lynne Allen, August 15, 1992

Sarah Sandstedt and John Philip Wilson ('86B), December 28, 1991

Rebecca S. Hileman and Peter DeVries ('88B), January 29, 1994

Ruth E. Lowry ('89B) and David Hawley, August 14, 1994

Susan Thompson ('90B) to Monte Reichenberg, April 26, 1994

Irvin S. Yeaworth, 1923B

Irvin S. Yeaworth, pastor emeritus of Covenant-First Presbyterian Church in Cincinnati, died October 5, 1993, in Wawa, PA. He was ninety-four years old. He and his wife, Liv M. Alfsen, had five children: Irvin Yeaworth Jr., James Yeaworth, Betty Craig, David Yeaworth, and Lillian Stoll.

Kenneth W. Wilson, 1929B

Kenneth W. Wilson, who for twenty years was a missionary to Shantung, China, died on February 25, 1994. He was ninety years old. After completing his career as a missionary in China, Wilson served for ten years as pastor of Grace Presbyterian Church in Los Angeles, CA, and then returned to another nine years of missionary work, this time in Japan. He is survived by his wife, Dorothy Wilson.

Henry P. Bowen, 1930B

Henry P. Bowen, who was the pastor of several New Jersey churches during his career, died on December 15, 1993. He was ninety years old. Bowen is survived by his wife, Margaret Bowen, and his daughter, Margaret A. Edwards.

John Ross Hays, 1930B

John Ross Hays, former pastor of the Rehoboth Presbyterian Church of Midway, in Rehoboth Beach, DE, died on April 5, 1994. He was eighty-eight years old. Hays also served churches in Pennsylvania and Maryland. He is survived by his wife, M. Katherine Hays, and by two brothers and a sister.

Mitchell T. Ancker, 1931B

Mitchell T. Ancker, retired pastor of Chicago's United Presbyterian Church of Hyde Park, died May 19, 1994. He was ninety years old. Ancker also served churches in New York and New Jersey; he served one year, from 1946 to 1947, as vice president of the Biblical Seminary of New York City. He is survived by his wife, Eleanor T. Ancker.

Orvil E. Mirtz, 1931B

Orvil E. Mirtz, who taught math, baseball, basketball, and soccer at Massachusetts's Mount Hermon School for more than thirty years, died October 10, 1993. Mirtz was also a missionary in Kiungchow, Hainan Island, China, from 1931 to 1935. He was ninety-one years old at the time of his death. Mirtz is survived by his wife, Lillian Olmstead Mirtz, and by two nephews.

G. Scott Porter, 1931M

G. Scott Porter, who served churches in Montana, Missouri, Iowa, Alaska, and Cuba, died on January 21, 1994. He was ninety-one years old. Between 1943 and 1945, Porter served as field director of the American Red Cross at Fort Clayton in the Panama Canal Zone. He is survived by his wife, Helen Porter.

Robert E. Colhoun, 1933B

Robert E. Colhoun, who served for almost thirty years as the minister of the First Ballynahinch Presbyterian Church, County Down, Ireland, died on December 3, 1993, in Newcas-

tle, Ireland. He was eighty-five years old. Colhoun is survived by his wife, Ivy Colhoun, and by his children, Eric Colhoun and Fionna Grimshaw.

Arthur R. Osborne, 1933B

Arthur R. Osborne, who served churches in Iowa, Indiana, Michigan, and Texas, died on March 16, 1994. He was eighty-five years old. Osborne is survived by his wife, Marjorie, and by their three sons.

Lewis M. Harro, 1935B, 1943M

Lewis M. Harro, who served churches in Washington, Idaho, Oklahoma, and Montana, died on March 3, 1994. He was eighty-two years old. He is survived by his wife, Mary Elizabeth Harro.

Charles Irving Lewis, 1935M

Charles Irving Lewis, who served as pastor of the First Presbyterian Church of Martinsville, VA, from 1962 to 1974, died on February 28, 1994. He was eighty-four years old. Lewis also served churches in Texas, West Virginia, and North Carolina. He is survived by his wife, Nancy Ross Lewis, and by their three sons: Thomas Cary Lewis, John Meriwether Lewis, and Charles Corling Lewis.

Edwin R. (Ned) Cowan, 1937B

Edwin R. Cowan, who served for sixteen years as pastor of Trinity Presbyterian Church in Tacoma, WA, died on July 15, 1993. He was eighty-four years old. Cowan also served churches in California during his career. He is survived by his wife, Mary Shumard Cowan, and by their children, Roberta Cowan and Donald Cowan.

Clarence L. (Bill) Lecrone, 1937B

Clarence L. Lecrone, who was pastor of Ogden Memorial Presbyterian Church in Chatham, NJ, for thirty-eight years, died on January 8, 1994. He was eighty years old. Lecrone was also instrumental in starting and maintaining Presbyterian Homes of New Jersey, an organization designed to provide housing for low-income families. He served as an army chaplain from 1942 to 1947, receiving the Bronze Star for meritorious service. Lecrone is survived by his daughter, Patricia L. Sasson, and his son, James L. Lecrone. His wife, Mary Hindman Lecrone, predeceased him.

Harry W. Pedicord, 1937B

Harry W. Pedicord, a pastor, professor, and internationally known theater historian, died on July 26, 1994. He was eighty-two years old. Pedicord began his church work in 1937. He served churches in Pennsylvania and Connecticut until 1963, in a career that included a sixteen-year stint as senior pastor of Hiland Presbyterian Church in Pittsburgh, PA. In 1963, he became a professor of English and chairperson of the Department of English and Speech at Thiel College in Greenville, PA, a post he held for thirteen years. Pedicord was an acclaimed theater historian and the author of ten books on the eighteenth-century London stage. He is survived by his wife, Adah Alison Pedicord, and by a daughter, Alison Pedicord Schleifer.

Edwin F. Dalstrom, 1938B

Edwin F. Dalstrom, who from 1961 to 1977 was pastor of the Westminster Presbyterian Church in Decatur, AL, died on January 24, 1994. He was eighty-five years old. In 1945, Dalstrom established the Presbyterian church in Oak Ridge, TN. He also served churches in Barrington, NJ; in Knoxville, TN; and in Harlan, KY. Dalstrom is survived by his wife, Natalie Emery Dalstrom, and by their children: Bruce Dalstrom, Ann Westall, Peter Dalstrom, and Timothy Dalstrom.

Gordon MacInnes, 1938B

Gordon MacInnes, a pastor who served churches in Texas and California and who worked as a chaplain in both the Atlantic and Pacific theaters of World War II, died on December 9, 1993. MacInnes, who was eighty-eight at the time of his death, was the author of *A Guide to Worship in Camp and Conference*. He is survived by his wife, Florence Binns MacInnes, and his children, Elizabeth N. Carter and Gordon A. MacInnes.

William R. McClelland, 1938b

William R. McClelland, who served Methodist churches in North Wildwood, Stratford, Woodlynne, and Burlington, NJ, died on December 15, 1993. He was eighty-one years old. McClelland is survived by his wife, Anna A. McClelland.

Seth C. Morrow, 1938B

Seth C. Morrow, former pastor of the First Presbyterian Church of Delray Beach, FL, died on December 9, 1993. From 1952 to 1960, Morrow was the senior pastor of the First Presbyterian Church of Orange, NJ. From 1960 to 1968, he served as the senior pastor of the First Presbyterian Church of Lansing, MI. He was eighty-one years old at the time of his death. Morrow is survived by his wife, Levinah Stewart Morrow; his children, David Morrow and Elizabeth Morrow Mayfield; and four grandchildren.

Lubbertus Oostendorp, 1938M

Lubbertus Oostendorp, pastor and teacher, died on August 5, 1992. He was seventy-nine years old. Oostendorp worked for many years as a professor of Bible doctrine at Reformed Bible College in Grand Rapids, MI. A minister in the Christian Reformed Church, he also served as pastor at several Michigan churches. Oostendorp is survived by his wife, Evelyn Oostendorp.

Robert A. Allen, 1940B, 1942M

Robert A. Allen, who spent nineteen years as pastor of Covenant-Central Presbyterian Church in Williamsport, PA, died on February 25, 1994. He was seventy-nine years old. Allen also served two terms as moderator of the Synod of Pennsylvania. In 1936, he held the record for the second-longest broad jump in Ohio—one place behind legendary runner Jesse Owens. Allen was predeceased by his wife, Lois Stewart Allen. He is survived by his sister Jean Morrow, and by five children: Robert A. Allen Jr., Margaret Mengers, Dorothy May, Carol DeLetis, and Kathy Allen.

Scott T. Brewer, 1940B

Scott T. Brewer, former pastor of the First Presbyterian Church of Encino, CA, died on December 30, 1993. He was eighty years old. Brewer, whose working life began with a job as a reporter for Dun & Bradstreet, also served as the first moderator of the San Fernando Presbytery, and as a member of the Executive Commission of United Presbyterian Men. He was named Ecumenical Minister of the Year in 1970 by the Los Angeles Council of Churches. Brewer is survived by his wife, Julie Brewer, and by their two sons, David Brewer and Bill Brewer.

J. Clyde Henry, 1940B, 1941M

J. Clyde Henry, who was pastor of the First Presbyterian Church of Lambertville, NJ, died on October 30, 1993. He was seventy-eight years old. Henry also served for twelve years as the assistant pastor of the First Presbyterian Church of Pittsburgh, PA. He is survived by his wife, LeNelle Evans Ballbach Henry, and two stepchildren, John Ballbach and Nancy Ballbach Filkin.

John A. Christensen, 1941G

John A. Christensen, the first pastor emeritus of Opportunity Presbyterian Church in Spokane, WA, died on January 2, 1994. He was ninety-four years old. Christensen also served churches in Davenport, WA, and Newhall, CA, as well as several New Jersey churches. He is survived by his wife, Marjorie Christensen; his children, Ann Mulholland, John Christensen, Robert Christensen, and Don Christensen; his stepchildren, Karen Young and Neil Peterson; and thirteen grandchildren.

Roy M. Shoaf, 1942B

Roy M. Shoaf, who served churches in Maryland, West Virginia, Massachusetts, Michigan, Indiana, Ohio, and Pennsylvania, died peacefully in his sleep on October 29, 1993. He was eighty years old. Shoaf is survived by his wife, June D. Scherer Shoaf, and by three of his children: Jean Gentry, Philip Shoaf, and Randall Shoaf. He was predeceased by his son Roy D. Shoaf.

Ansley Van Dyke, 1942B, 1944M

Ansley Van Dyke, former pastor of the largest Presbyterian church in New Jersey, died on July 12, 1994. He was seventy-five years old. Van Dyke increased membership at the Presbyterian Church of Toms River, NJ, from 170 people in 1942, when he arrived as pastor, to 3,100 people in 1988, when he retired from the church. He served on the boards of directors for a variety of civic organizations, including the Garden State Philharmonic Orchestra, and he helped found Homes for All, an organization dedicated to providing affordable housing in Dover Township, NJ. He was a Seminary trustee from 1974 to 1977. Van Dyke is survived by his wife, Jane Rodgers Van Dyke, and by three of their sons: Robert, David, and Peter.

Frank J. Kline, 1943M

Frank J. Kline, who with his wife, Elizabeth, founded a Free Methodist Bible school in Yavatmal, Central India, died on November 29, 1993. He was eighty-three years old. Founded

in 1935, the Bible school became the interdenominational Union Biblical Seminary in 1953 and grew to be the largest evangelical seminary in southeast Asia. After leaving Union in 1964, Kline served as the dean of religion at Seattle Pacific University. Kline is survived by his wife, by his children, Harvey Kline and Helen Kline, and by five brothers and sisters.

Donald K. Theobald, 1943B

Donald K. Theobald, who worked as a navy chaplain for twenty-six years, died on February 5, 1994. He was seventy-six years old. Theobald also served as pastor to churches in New Jersey, Pennsylvania, and New York. He is survived by his wife, Elizabeth Walkingstick Theobald; three daughters, Sheryl V. Edwards, Carol Gallagher, and Elizabeth J. Theobald; and a son, Donald K. Theobald Jr. He was predeceased by his daughter Margaret Ann Holt.

Lewis J. Hutton, 1944B

Lewis J. Hutton, who died on October 8, 1993, was a professor of Hispanic studies at the University of Rhode Island for twenty-four years. He retired in 1989. He also served as pastor of churches in New York, Washington, D.C., and Missouri. Hutton, who was seventy-two years old at the time of his death, is survived by his wife, Irene Daroczy Hutton; two sons, Paul C. Hutton and Peter A. Hutton; two daughters, Elaine C. Woodward and Jane E. Hutton; and seven grandchildren.

Ralph F. Maschmeier, 1944B

Ralph F. Maschmeier, who was pastor of many United Church of Christ congregations in Wisconsin, Missouri, and Iowa, died on April 11, 1994. He was seventy-seven years old. He is survived by his wife, Henrietta Heidemann Maschmeier, and their seven children: Thomas Maschmeier, Ruth Maschmeier, John Maschmeier, Martha Holtz, Paul Maschmeier, Daniel Maschmeier, and Ralph Maschmeier Jr.

Kenneth R. Boyd, 1945B, 1948M

Kenneth R. Boyd, who served for twenty-three years as pastor of Lompoc Presbyterian Church in Lompoc, CA, died on January 14, 1994. He was seventy-one years old. Boyd also served for sixteen years as pastor of Westminster Presbyterian Church in Westminster, CA. He is survived by his wife, Eva Jane Moffitt Boyd, and by their four children: Cheryl Dunham, Margaret Carney, David Boyd, and Janet Rivas.

George J. Moffat, 1945B

George J. Moffat, who served Presbyterian and Episcopal churches in New York, Nova Scotia, and the Midwest, died on April 1, 1994. He was seventy-four years old. Moffat also taught English and Latin at public schools in Buffalo, Copenhagen, and Redwood, NY. He is survived by his wife, Betty DeGroff Moffat, and their three daughters: Ann Wilson, Mary Villa, and Margaret Moffat.

Alexander Sime, 1945B

Alexander Sime, who served as pastor of the First Presbyterian Church in Baldwin, NY, and then of the First Presbyterian Church of Southold, NY, died on December 3, 1993. He was seventy-three years old. Sime also served

as the moderator of the Long Island Presbytery. He is survived by his wife, Genie Sime, and by his children: Peter Sime, John Sime, Jim Sime, William Mandell, and Kenneth Mandell.

Alvin D. Smith, 1945B, 1947M

Alvin D. Smith, who served as an executive with the Synod of New England and the Synod of New York and as pastor to churches in California, Maryland, Pennsylvania, and Ohio, died March 8, 1994. He was seventy-one years old. Smith also worked for six years as the chaplain of the Ohio House of Representatives. He is survived by his wife, Anne Smith, their three children, and six grandchildren.

John T. Underwood, 1945B

John T. Underwood, who spent forty-six years as a missionary to Korea, died on March 22, 1994. He was seventy-four years old. Underwood, who was born in Seoul, briefly served the Lafayette Avenue Presbyterian Church in Brooklyn, NY, before beginning his missionary career. He is survived by his wife, Jean Welch Underwood, and their children, James H. Underwood and Thomas A. Underwood.

Donald A. Acton, 1946b

Donald A. Acton, who served for seventeen years as a social worker with the Medicaid program in Flemington, NJ, died on December 28, 1993. He was seventy-four years old. Acton also served as a minister at the First Presbyterian Church of Ithaca, NY, and at the Grant Street Presbyterian Church in Wilkes Barre, PA. He is survived by his wife, Helen Acton; three sons, Bruce A. Acton, R. Scott Acton, and Keith D. Acton; a daughter, Mary Dauber; and four grandchildren.

John H. Kromminga, 1948D

John H. Kromminga, former president of Calvin Theological Seminary in Grand Rapids, MI, died on March 3, 1994. He was seventy-five years old. Kromminga also served as a pastor in the Christian Reformed Church in New Jersey, Illinois, and Michigan. He is survived by his wife, Claire Kromminga.

William F. Emery, 1950B

William F. Emery, who served churches in New Jersey and Pennsylvania, died on September 2, 1994. He was seventy-two years old. Emery served in the United States Army during World War II as an infantry officer and chaplain; he later served as a chaplain in the reserves. He is survived by his wife, Mary Emery, and by their seven children.

H. Bovard (Harry) Cox III, 1951B

H. Bovard Cox III, who for twenty-four years was the deputy juvenile officer of the Juvenile Court of St. Louis, MO, died on February 6, 1994. He was sixty-eight years old. Cox also served as pastor to Presbyterian churches in Missouri and Pennsylvania, and was a supply pastor during his court career. He is survived by his wife, Anna Stewart Cox, and his daughters, Debra Ann Cox and Pamela Suzanne Cox.

Margaret Messer McClure, 1951e

Margaret Messer McClure, who served as director of Christian education to churches in

Maryville and Knoxville, TN, died unexpectedly on August 22, 1994. She was seventy years old. McClure is survived by her husband, Princeton Theological Seminary Trustee M. Scott McClure, and by their five children: Scott H. McClure, Jane McClure Blaun, John S. McClure, Marian McClure, and Melissa McClure.

John C. Holden, 1952B

John C. Holden, a leading medical ethicist, died on May 22, 1994. The founder of Chicago's Institute of Religion and Medicine at West Side Medical Center, Holden worked to help society deal with the ethical, legal, and economic issues resulting from advances in biomedical science. Holden was pastor to the University of Illinois Medical Center in Chicago from 1962 to 1974. He was also the editor and translator of *I Believe in the Living God*, a book written by theologian Emil Brunner. At the time of his death, Holden was sixty-six years old. He is survived by his wife, Isabella Holden, and by their two children, John C. Holden Jr. and Jennifer Basquin.

Theodor I. Jensen, 1953G

Theodor I. Jensen, a former dean and teacher of theology at Trinity Theological Seminary in Blair, NE, (later Wartburg Theological Seminary, Dubuque, IA), died on April 4, 1994. He was ninety-two years old. Jensen also served churches in Iowa and Minnesota.

George H. Early, 1956B

George H. Early, who used his doctorate in learning disabilities to serve children, died on June 1, 1994. He was seventy-four years old. Early served churches in Tennessee from 1956 to 1971. For three years, beginning in 1970, he was clinical director of the Purdue Achievement Center for Children in Indiana. He was then a professor at Indiana State University in Terre Haute until his retirement in 1986. During his retirement he founded the Learning Therapy Association Inc. in Terre Haute and Lafayette, IN, and was one of the original writers for the publication *Growing Child*. Early is survived by his wife, Frances Stone Greene, and by their children: Jane Boswell, Martha Hall, and Robert Lee Early.

Robert B. Murphy, 1960B, 1964M

Robert B. Murphy, who served churches in Titusville and Pluckemin, NJ, died on November 28, 1993, after an accidental fall. He was seventy-two years old. He is survived by his wife, Dorothy B. Murphy, and their four children: Douglas B. Murphy, Linda Sneed, Cynthia Williams, and Carolyn Landis.

Kenneth J. Matthews, 1961B

Kenneth J. Matthews, pastor of the First Presbyterian Church in Freehold, NJ, died on May 26, 1994. He was sixty-three years old. Matthews also served churches in Pennsylvania and as an educational consultant for Lehigh Presbytery. He is survived by his wife, Carol Prytherch Matthews; his sons, Scott A. Matthews and Todd Matthews; and his daughter, Lisajo Pappalardo.

Alice E. MacDonald, 1963M

Alice E. MacDonald, the first ordained Presbyterian woman in the Midwest, died on September 30, 1994. She was seventy-two years old. MacDonald spent thirty-six years as a missionary and teacher in Japan. She also worked as a teacher in at Sheldon Jackson Junior College in Sitka, AL, and as a physicist with the United States Navy. She is survived by a sister, Mary Margaret MacDonald, and a sister-in-law, Ruth MacDonald.

William M. Sparks, 1963B

William M. Sparks, director of Community Campus, Inc., a correspondence school for housebound and handicapped adults, died on March 20, 1994. He was sixty-nine years old. Although he began his career as the pastor of Christ Presbyterian Church in New York City, much of Sparks's working life was spent in social service; he developed programs to treat young people with substance abuse problems and to help prisoners re-enter the community after their release. He is survived by his wife, Jean Edwards Sparks, and their children, Sara Sparks Martz and William W. Sparks.

Burnell Chaney, 1968M

Burnell Chaney, who served churches in Fredericksburg, TX, and Livingston, AL, died on September 1, 1994. He was sixty years old. Ordained in the United Church of Christ, Chaney later became a minister in the former Presbyterian Church in the United States (PCUS). In 1968, he served for one year as the Seminary's assistant director of field education. At the time of his death, he was pastor of Memorial Presbyterian Church in Fredericksburg, TX. Chaney is survived by his wife, Patsy Derby Chaney, and their three children.

Willa Roghair, 1970B

Willa Roghair, who as a pastor on the Alaskan frontier pioneered mission work to Siberian Christians after the collapse of the former Soviet Union, died on May 12, 1994. She was fifty years old. As co-pastor with her husband of the Utkeagvik Presbyterian Church in Barrow, AK, Roghair developed an outreach ministry to Inupiat and Yupik people in Russian Siberia. She was also the coordinator of the Chukotka Native Christian Ministry, where she designed a leadership training program that brought Siberian Christians to Barrow to learn church leadership. Roghair is survived by her husband, Jim Roghair, and their two sons, David Roghair and Nicholas Roghair.

Robert H. Meloy, 1971M

Robert H. Meloy, a former missionary to the Sudan, Lebanon, Iran, and Pakistan, died September 28, 1993, in New Wilmington, PA. He was seventy-four years old. He is survived by his wife, Dorothea Meloy; two daughters, Alice Bowdle and Sarah Ferre; and two sons, David Meloy and William Meloy.

Margaret S. Ronaldson, 1971B, 1971M

Margaret S. Ronaldson, who served as the chaplain of the Los Arcos Methodist Retirement Community in Scottsdale, AZ, died on January 3, 1994. She was seventy-seven years

old. Ronaldson's varied career included church and social work in New York, Ohio, Alaska, Pennsylvania, Ohio, Arizona, and Delaware. In 1939, she initiated a children's program in East Harlem, NY; she also served on a project to help rehabilitate delinquent youth in New York City's Tenderloin district between 1939 and 1943. She served a number of Arizona social programs, including Habitat for Humanity and a hospice program. Ronaldson is survived by her twin sister, Agnes Ronaldson Poole.

Alan E. Lewis, 1977D

Alan E. Lewis, professor of constructive and modern theology at Austin Presbyterian Theological Seminary, died on February 19, 1994. He was forty-nine years old. Lewis also spent ten years on the faculty of theology at Edinburgh University, Scotland; he served as director of the Handsel Press and as one of the editors of the *Scottish Journal of Theology*. He is survived by his wife, Kay Munroe Lewis, and their son, Mark Lewis.

J. Donald Butler

J. Donald Butler, who for fourteen years was a professor at Princeton, died on September 20, 1994. He was eighty-six years old. Butler was associate professor of history and philosophy of education at the Seminary between 1944 and 1954; he was promoted to full professor in 1954 and left the Seminary in 1958. He was then professor of Christian education and an academic dean at Austin Theological Seminary for three years. He completed his career as the first James Wallace Professor of Religion at Macalester College in St. Paul, MN. He retired in 1973. Butler was the author of *Four Philosophies and Their Practice in Education*, which was used widely as a textbook during the 1950s and early 1960s. He is survived by his wife, Linda Butler.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Samuel H. Sutherland, 1926B

Kiyoshi Noji, 1931M

Vincent D'Angelo, 1936b

Thomas F. Luce, 1945B

Alfonso Rodriguez, 1946B

William Hume, 1947M

Carolynn T. Richey, 1952E

Timothy I. Moon, 1956M

Orvis Hanson, 1958D

David M. Rogge, 1966B

J. Bartram Shields, 1966d

Bradford K. Blunt, 1977B

Andras L. Juhasz, 1978M

The obituaries of many of these alumni/ae will appear in future issues.

In Memory of:

Dr. Henry Seymour Brown (1900B) to the Annual Fund
 The Reverend Charles S. Burgess ('50B) to the Charles Samuel Burgess Memorial Endowment Fund
 The Reverend Alexander T. Coyle ('30B) to the Scholarship Fund
 The Reverend Dr. Harold C. DeWindt ('36B) to the Harold C. DeWindt Memorial Scholarship Endowment Fund
 Mr. James B. Francis to the James and Lois Francis Scholarship Endowment Fund
 The Reverend Dr. George J. Hendry to the Alumni/ae Roll Call
 The Reverend Dr. Orion C. Hopper ('22B) to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund
 Dr. Edward J. Jurji ('42B) to the Annual Fund
 Mrs. George W. Loos Jr. to the Annual Fund

Mr. J. Keith Louden to the J. Keith Louden Memorial Scholarship Endowment Fund

The Reverend Ralph F. Maschmeier ('44B) to the Scholarship Fund

Mrs. Margaret Messer McClure ('51e) to the Alumni/ae Roll Call

Mrs. Marion S. Rian for the Princeton Seminary Touring Choir

Mr. Lester Emil Rieth to the Scholarship Fund

The Reverend Frank D. Svoboda ('34B) to the Alumni/ae Roll Call and the Annual Fund

The Reverend Dr. Daniel C. Thomas ('44B) to the Reverend Dr. Daniel C. Thomas Memorial Scholarship Endowment Fund

The Reverend Dr. Ansley G. Van Dyke ('42B/'44M) to the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

In Honor of:

The Reverend Dr. James F. Anderson ('52B) to the Scholarship Fund

The Reverend Dr. Alfred T. Davies ('55B/'78P) to the Annual Fund

The Reverend Leo A. Forsberg Jr. ('70B) to the Scholarship Fund

The Reverend Dr. Bryant M. Kirkland ('38B) to the Library Expansion Fund

Mrs. Bryant M. Kirkland to the Library Expansion Fund

Mrs. Irene J. Kroupa to the Scholarship Fund

Dr. Andrew E. Kurth to the Annual Fund
 Miss Carolyn Tracey Mako to the Scholarship Fund

The Reverend James W. McCormack ('70B) to the Annual Fund

Dr. Daniel K. Poling ('34B) to the Scholarship Fund

The Reverend Dr. David B. Watermulder ('45B/'48M) to the Annual Fund

In Appreciation of:

The Reverend Anne Marie Meyerhoffer ('88B) to the Scholarship Fund
 The Princeton Theological Seminary Touring Choir

I N V E S T I N G I N M I N I S T R Y

By Chase S. Hunt

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The Reverend Chase S. Hunt is the Seminary's director of development. If you would like more detailed information on Charitable Gift Annuities or any other planned giving opportunity offered by the Seminary, please contact him at 609-497-7756.

CON ED CALENDAR



January

- 9-12 "Teaching the Bible in Small Groups"
(Richard R. Osmer)
- 17-19 "Spirituality and Theology"
(Diogenes Allen)
- 17-19 **Off-Campus Seminar (Sarasota, FL)**
"Themes from the Book of Revelation"
(Bruce M. Metzger)
- 20 "Spiritual Companionship in Ministry"
(Kent I. Groff)
- 21 **Off-Campus Seminar (Webster Groves, MO)**
"The Organist and the Choir Director: Music in Worship"
(David Weadon)
- Jan. 30 - Feb. 2 "Women's Ways of Preaching"
(Leonora Tubbs Tisdale)

February

- 6 "Looking through Lent to Easter: Preparing the Preacher
and the Sermon"
(J. Barrie Shepherd)
- 6-8 **Off-Campus Seminar (Seattle, WA)**
"Spirituality and Theology"
(Diogenes Allen)
- 6-9 "Guilt, Shame, and Forgiveness: Pastoral Perspectives
and Interventions"
(Brian H. Childs and Shirley Van Ferney)
- 7-10 "Ministering to the Emotional Needs of Congregations"
(John C. Talbot)
- 10-11 **Off-Campus Seminar (Albuquerque, NM)**
"Spirituality and Theology"
(Diogenes Allen)
- 13-17 "Church Management and Leadership"
(Roy W. Pneuman)
- 13-17 "Advanced Skill in Conflict Management"
(Margaret E. Bruehl)
- 20-23 "The Preacher as Caregiver"
(J. Randall Nichols)
- Feb. 27-Mar. 1 "Challenge to the Mainstream Churches"
(Charles A. Ryerson III)

March

- 3 "Steal Away to Jesus: The Discipline of Solitude"
(Kent I. Groff)
- 6-8 "Women's Conference: Theology, Gender, and Spirituality"
(Carol Lakey Hess, Carter Heyward, Mercy Amba
Oduoye, and Miriam Therese Winter)

*For more information, contact the Center of Continuing Education,
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